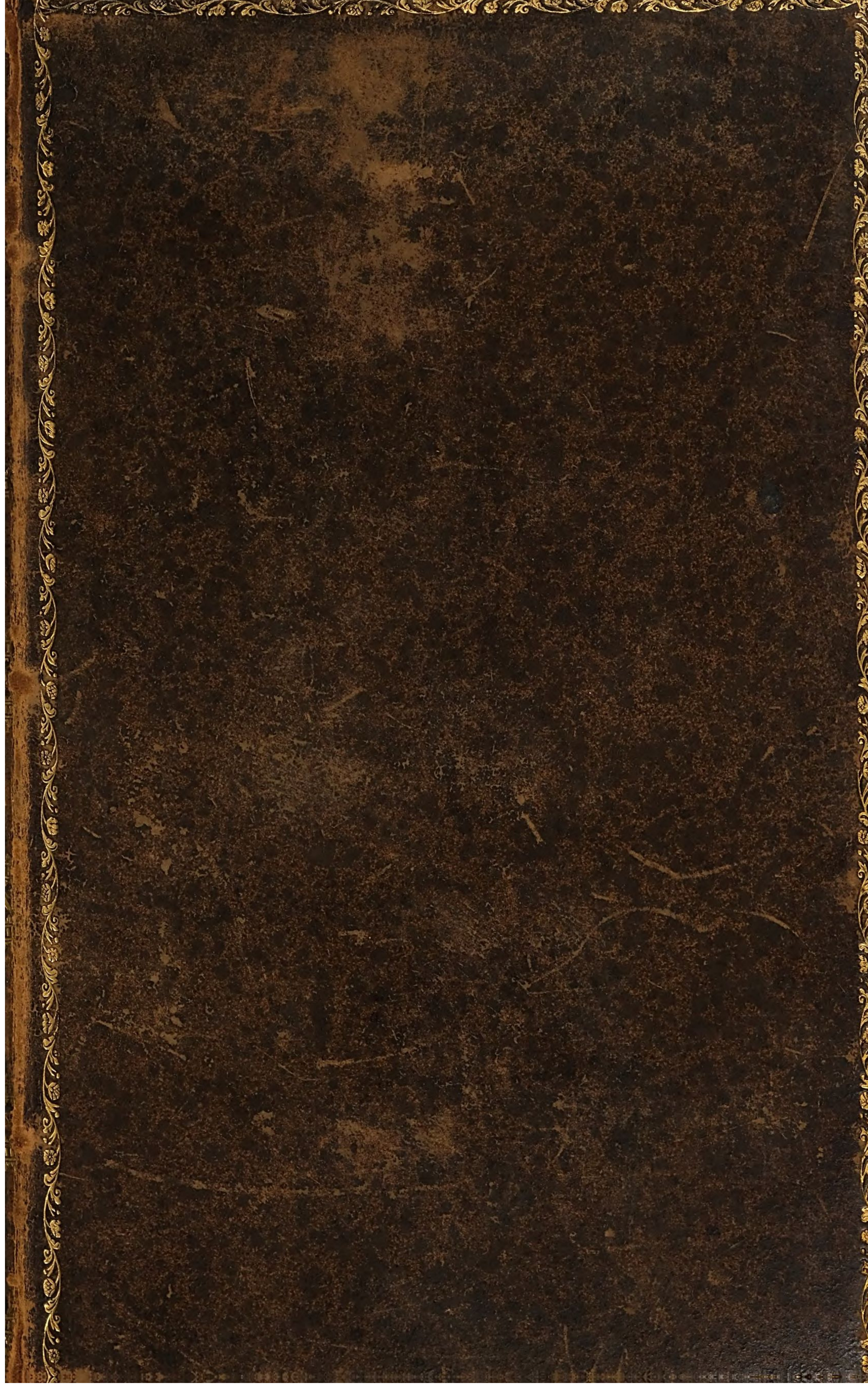
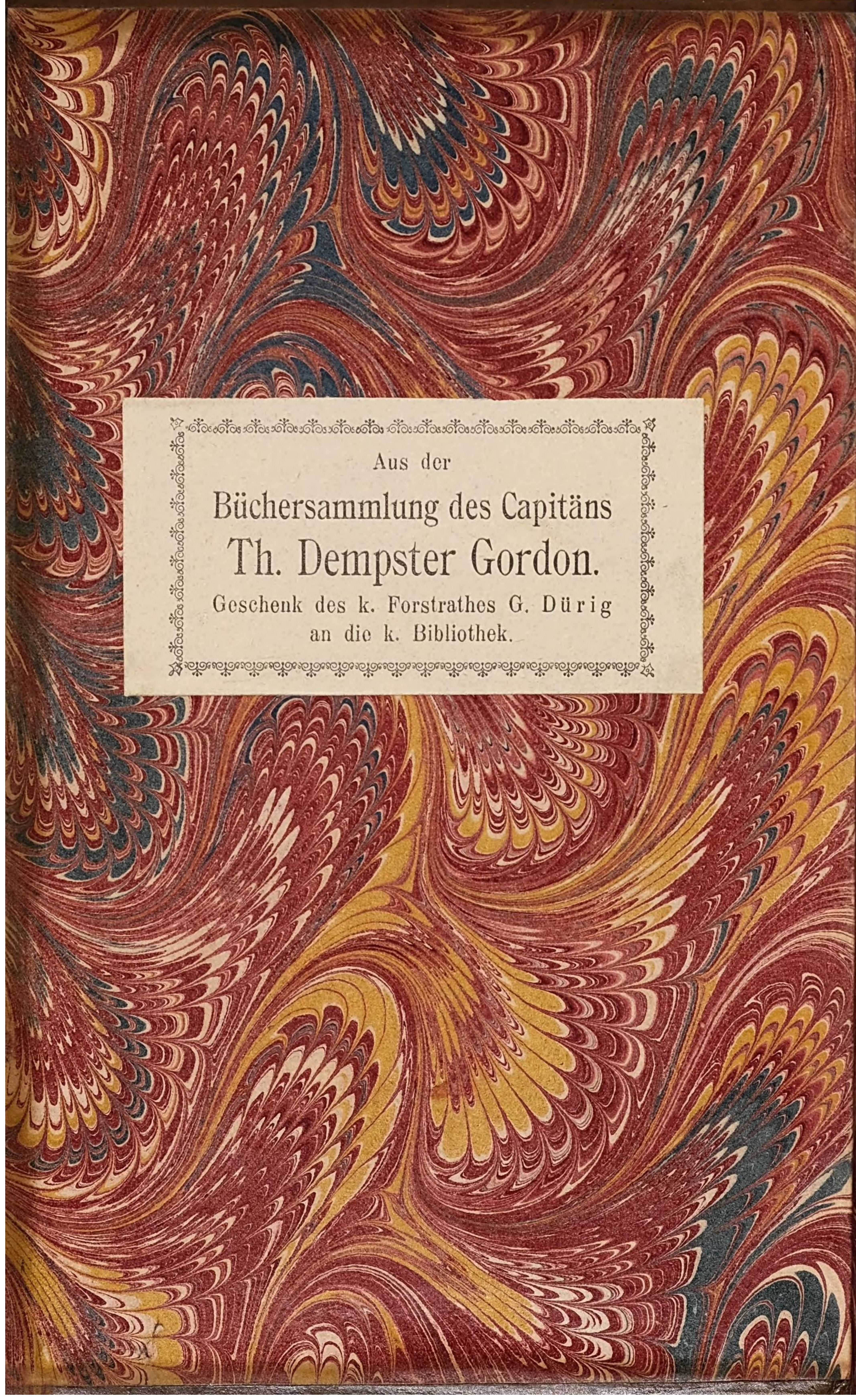




The background of the entire image is a traditional marbled paper pattern. It features intricate, swirling, and feathered designs in a palette of deep red, ochre yellow, and a muted teal or blue. The pattern is dense and covers the entire surface. In the center, there is a rectangular white paper label with a decorative border of small, repeating floral or star-like motifs. The text on the label is printed in a classic, black, serif typeface.

Aus der
Büchersammlung des Capitäns
Th. Dempster Gordon.
Geschenk des k. Forstrathes G. Dürig
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p. 100



Handwritten text in a cursive script, likely a Latin or Italian manuscript. The text is written in a single line and is partially obscured by the large, faint illustration above it. The ink is dark and the script is elegant, typical of the late 15th or early 16th century.



Ne beon ge afyrhtre þurh Ʒeppinc þæs
langŷuman fareldes. oððe þurh yfelre
manna ymbesprece.

S. Gribelin sculp.

A N
English-Saxon Homily
O N T H E
B I R T H - D A Y
O F
S^t. G R E G O R Y :

Anciently used in the
English-Saxon Church.

Giving an Account of the
Conversion of the *ENGLISH*
F R O M
P A G A N I S M T O C H R I S T I A N I T Y .

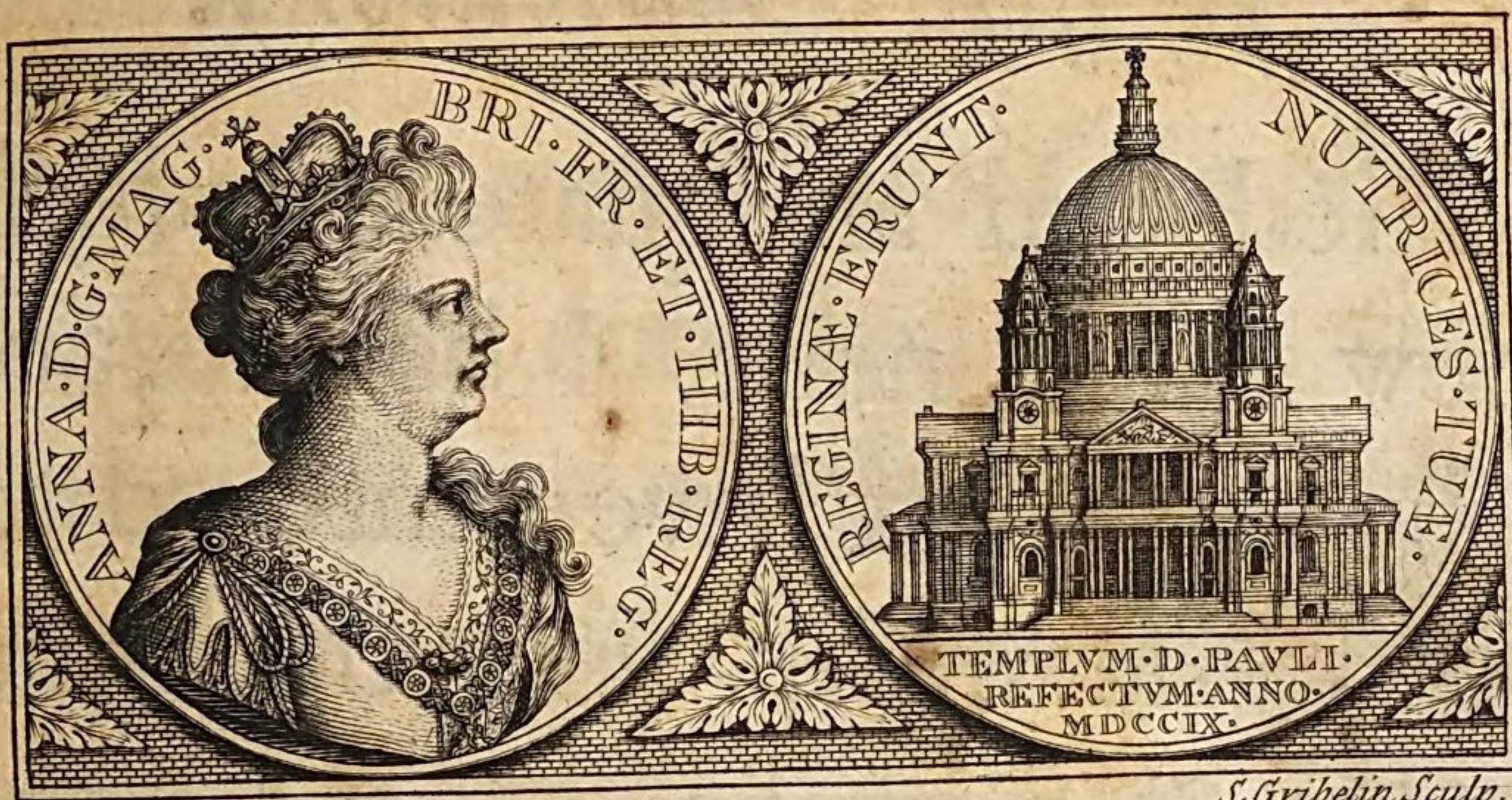
Translated into Modern *English*, with Notes, &c.

By ELIZ. ELSTOB.



L O N D O N :
Printed by *W. Bowyer.* MDCCIX.





S. Gribelin Sculp.

TO THE QUEEN.

MADAM,



It might seem too great a Presumption to approach Your Royal Presence in so unusual a manner, to address Your MAJESTY in a Language so outdated

Epistle Dedicatory.

dated and antiquated, which few Men, none, I believe, of the other Sex have ventured to converse with, since the time when it was the current Language; did not Your MAJESTY's most wise Judgment, and great Clemency, allow to it a favourable Audience, as the Language, in which Your Earliest Royal, and Pious Progenitors, both laid the Foundation of those Laws, by which You so happily Govern, and in which They received that Orthodox Faith, of which You are the undoubted Defender. And it is humbly presumed, that it will
be

Epistle Dedicatory.

be no less agreeable to Your MAJESTY, to consider, That the Introduction of the Christian Faith, into the *Roman* Empire, was Effected by the Ever Glorious *Helena*, and the Conversion of the *English* much promoted, by the Endeavours of the First *English* Christian Queen *Berhta*: than seasonable, to remind Your MAJESTY, of her being congratulated on that Occasion, by the same Holy Bishop, whose Kindness to this Nation, is recommended to the Knowledge of Your People, in this small Treatise, under the Patronage of Your Royal Favour. On which
account

Epistle Dedicatory.

account it is hoped, it may not be unpardonable to insert, that Part of the Holy Father's Letter, which regards the present Subject, and which is to this Effect.

GREGORY *Bishop*
To BERHTA
Queen of the English.

“ We give thanks to Almighty
“ God, who hath graciously
“ vouchsafed, to reserve the
“ Conversion of the *English* Peo-
“ ple for Your Reward. For as
“ by *Helena*, the never to be for-
“ gotten Mother of the most
“ Pious *Constantine*, Emperor
“ of the *Romans*, the Hearts of
“ the

Epistle Dedicatory.

“ the *Romans* were enflamed
“ towards the Christian Faith:
“ so we trust, that by Your
“ Glorious Endeavours, the
“ Mercy of God, will be mani-
“ fested upon the *English* Na-
“ tion.

HERE is a noble Instance of
two truly Royal Ladies, promo-
ting the Advancement of the
Christian Faith. Another we
have, highly memorable, in the
Restitution of that Faith from
many Corruptions, by Your Il-
lustrious Predecessor Queen *E-*
lizabeth. Which altho' it is an
Argument that Your MAJESTY
has

Epistle Dedicatory.

has had some great, and shining Examples of Female Virtue, and Piety, going before You: yet it is the Comfort of Your Subjects, that You have nothing wanting in Your most Illustrious Character, to equal all their Glories. Inasmuch as, what they did for the Introduction of the Christian Faith at first, and the Reformation of it when corrupted, we more than hope, with St. *Gregory*, will by Your MAJESTY be render'd compleat, in the future Security and lasting Establishment of the Church of Christ, so early planted, and purely reformed, in these Your
MAJE-

Epistle Dedicatory.

MAJESTY'S Dominions, in and with Bishops. May Almighty GOD, who has distinguish'd Your MAJESTY'S Reign by such innumerable and signal Blessings, and who continues yet daily to add fresh Laurels to Your Triumphs, finish all Your Successes in the Fruits of so advantageous a Peace, as shall be most honourable, and durable: And may Your MAJESTY'S Life and Reign be long, to enjoy those Blessed Fruits: in the united Thanks and Praises of all *Europe*, the entire and unalienable Affections of Your Subjects, and the Accomplishment of all
a those

Epistle Dedicatory.

those Pious and Glorious Designs, which Your Royal Inclinations have ever pursued. As this must needs be the Prayer of all Your Good and truly Christian Subjects; so is it by no one offer'd up more ardently and constantly to the Throne of Grace, than by,

May it please Your MAJESTY,

Your MAJESTY's most Loyal,

and Obedient Subject,

ELIZABETH ELSTOB.



THE PREFACE.



I Am very apprehensive of the Expectation of some, and the Censure of others, who shall take this Treatise into their Hands: Those whose good Nature has inclined them towards any favourable Expectation from it, I should be very glad to find them, any way gratified with the Endeavours I have used to please them. In which I have employ'd much of my Desires: And as the more candid sort of Readers will, perhaps, be so generous as to think, I have also taken some Pains. Those who are more addicted to Censure, will not be so easily satisfied. For in dealing with this sort of People, there are these great Obstacles to be conquer'd. Ignorance on one Hand, or an affectation of Wit and Knowledge on the other, Both of which have their

share

share in condemning and despising all that does not immediately tend, as they imagine, to their own Honour or Advantage. Those who set up for Censurers under the former of these Characters, are obliged to declare universally against all kinds of Learning, that Ignorance may seem not to be an inconsiderable thing. And yet I cannot help thinking all such, not to deserve to be consider'd. Those who please themselves with an Opinion of their own extraordinary Wit or Learning, usually think themselves obliged to overlook all that they do not know themselves, as useless, and impertinent. So that it is not a difficult Matter to foresee, what kind of reception a Work of this Nature will meet with, from this kind of Persons.

For first, I know it will be said, What has a Woman to do with Learning? This I have known urged by some Men, with an Envy unbecoming that greatness of Soul, which is said to dignify their Sex. For if Women may be said to have Souls, and that their Souls are their better part, and that what is Best deserves our greatest Care for its Improvement; furthermore, if good Learning be one of the Soul's greatest Improvements; we must retort the Question. Where is the Fault in Womens seeking after Learning? why are they not to be valu'd for acquiring to themselves the noblest Ornaments? what hurt can this be to themselves? what Disadvantage to others? But there are two things usually opposed against Womens Learning. That it makes them impertinent, and neglect their household Affairs.

Where

Where this happens it is a Fault. But it is not the Fault of Learning, which rather polishes and refines our Nature, and teaches us that Method and Regularity, which disposes us to greater Readiness and Dexterity in all kinds of Business. I do not observe it so frequently objected against Womens Diversions, that They take them off from Household Affairs. Why therefore should those few among us, who are Lovers of Learning, altho' no better account cou'd be given of it than its being a Diversion, be deny'd the Benefit and Pleasure of it, which is both so innocent and improving. But perhaps most of these Persons mean no more than that it makes them neglect the Theatre, and long sittings at Play, or tedious Dressings, and visiting Days, and other Diversions, which steal away more time than are spent at Study.

I shall not enter into any more of the Reasons why ^a some Gentlemen are so eager to deny us this Privilege: I am more surpriz'd, and even asham'd, to find any of the Ladies even more violent than they, in carrying on the same Charge. Who despairing to arrive at any eminent or laudable degree of Knowledge, seem totally to abandon themselves to Ignorance, contenting themselves to sit down in Darkness, as if they either had not Reason, or it were not capable by being rightly cultivated, of bringing

^a The usual Objections that are made by Gentlemen to Womens Learning, are fully answer'd in a Scholastick way, and in very elegant Latin, by that Glory of her Sex, Mrs. Anna Maria a Schurman, who hath also writ several Latin Epistles, to Andreas Rivetus on the same Subject. See her *Opuscula Hebraea, Graeca, Latina, Gallica, Prosaica, & Metrica.* Printed by Elzevir Lugd. Batav. MDCXLVIII.

them

them into the Light; but these Persons have in themselves an answer to all their Cavils against Learning, and their Punishment. viz. The Punishment of their Ignorance, for which they are to be pityed, tho' they are not sensible of it: and a being in love with their Ignorance, which justly renders them contemptible. I have often thought it very strange Incogitancy in some Persons, when with an air of Wit, as they imagin'd, they would declare openly they hated any Woman that knew more than themselves. But so they may hate any one that's better dress'd than themselves, or richer, or in a degree of Power or Authority superior to them: and yet what the Consequence of such Hatred would be, if it were not fantastical, rather than real, might justly be feared; and I think the rash Wit, and thoughtless Expressions of such Persons ought not to pass for any thing else but Folly, with those who have any real taste of good Sense, or Christian Prudence.

*But I shall not give my self, or the Reader, any farther trouble with these Admirers of Ignorance, whether real, or pretended. I shall chuse rather to converse a little with those who have some degrees of Learning, and know how to value it in themselves: but are not so favourable to any degree or Portion of it when found in others, of which they are not possess'd themselves. They admire a Play, a Romance, a Novel, perhaps entertain themselves a little with History, they read a Poem gracefully, and make Verses prettily, they rally and repartee with abundance of Wit and readiness; and with
these*

these Embellishments imagine themselves perfectly accomplish'd. They ought not indeed to be disturbed in this good Opinion of themselves, and of such Attainments. And this good Humour of Self-Love, which produces such Improvement, might deserve both Praise and Encouragement: were it innocently good natur'd to it self, without being injurious to others. For my part, I could never think any part of Learning either useless, or contemptible, because I knew not the Advantages of it; I have rather thought my self obliged to reverence those who are skilful in any Art or Profession, and can gladly subscribe to the Praise of any liberal Accomplishment, be it in any Person, of any Sex; justly valuing those which adorn even the Persons above mention'd, when they confine them not to themselves, and are not attended with Envy.

Plato, if we may lay any stress upon Heathen Authorities, makes it a mark of Ingenuity to despise no kind of Learning; ^b and one of the most elegant Apologies for Learning, that perhaps has ever been made, informs us, that the Arts have a mutual connexion and dependence between themselves, mutually illustrate and assist each other; which Testimonies must not be refused by those, who have any Esteem for politer Learning, and I hope they may prepare a way for me to obviate those Objections to which this Work may be thought liable.

And the next probably will be this. Admit a Woman may have Learning, is there no other kind of

^b Cicero. Orat. pro Archia Poeta.

Learning to employ her time? What is this Saxon? what has she to do with this barbarous antiquated Stuff? so useless, so altogether out of the way? But how came they to know that it is out of the way, and useless, who know nothing of it? and they seem to have forgot the Sentiments of their polite Masters, who judg'd not any part of Learning to be out of the way. I fear, if things were rightly consider'd, that the charge of Barbarity would rather fall upon those who, while they fancy themselves adorn'd with the Embellishments of foreign Learning, are ignorant, even to barbarity, of the Faith, Religion, the Laws and Customs, and Language of their Ancestors. I assure you, these are Considerations which have afforded me no small Encouragement in the Prosecution of these Studies.

But to leave these Censurers to please themselves with their own Humours and Discourse. For the Satisfaction of more candid Readers, I shall give some short Account of the Motives that urged me to this Undertaking, and of the Performance it self.

Having accidentally met with a Specimen of K. Alfred's Version of Orosius into Saxon, design'd to be publish'd by a near Relation and Friend, I was very desirous to understand it, and having gain'd the Alphabet, I found it so easy, and in it so much of the grounds of our present Language, and of a more particular Agreement with some Words which I had

See Dr. Hicke's Apology for the Saxon Learning, both in his lesser Grammar, and his larger Thesaurus, as also that learned Defence made for it by Mr. Lisle, in the Preface to his Saxon Monuments.

heard when very young in the North, as drew me in to be more inquisitive after Books written in that Language. With this the kind Encourager of my Studies being very well pleased, recommended to me the Saxon Heptateuch, most accurately publish'd by Mr. Thwaites. The Matter of that Book being well known and familiar to me, made the reading of it very easy and agreeable: and led me on to the reading of several other Treatises, and to divert my self in taking Transcripts from such ancient Manuscripts as I could meet with. Among these was one I made of the Athanasian Creed, which the great Instaurator of Northern Literature was pleased to accept from me: and to think not unworthy of being publish'd with the Conspectus, or account in Latin, which the learned Mr. Wotton has given us of his ample and learned Thesaurus Linguarum Vett. Septentrionalium. This great Patron of the Septentrional Studies, hath ever since persevered to encourage my Proceeding in them, and to urge me: that by publishing somewhat in Saxon, I wou'd invite the Ladies to be acquainted with the Language of their Predecessors, and the Original of their Mother Tongue. Particularly he recommended to me the Publication of this Homily. And here I cannot but observe, how great an Argument Women have, for engaging in Learning, even Saxon Learning; from so great an Authority. Of how great importance he thinks the having a due Care for Female Education, may be understood by his so earnestly recommending those excellent Instructions for the Education

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cation of a Daughter, ascribed to the Author of Telemachus. And it is no wonder that he, who is so well skill'd in Primitive Antiquity, shou'd in this likewise imitate the Practice of the Primitive Fathers, who were very zealous to encourage good Learning amongst the Ladies: as may be seen by the Epistles of St. Jerom, St. Augustin, St. Chrysostom, and our St. Gregory, to the learned and virtuous Ladies of their times. A Catalogue of such Epistles to excellent Women, by the Holy Fathers, was made and presented to Mr. Aftley, by Mr. Roger Ascham, Tutor to the most Illustrious Queen Elizabeth, and born in the same Place that gave Birth to my most learned Friend: as if there were something peculiar in the genius of that Place, not only for the Production of great and learned Men, but such also as have been remarkable for encouraging Learning in our Sex. Mr. ^a Ascham, in recommending this Catalogue, makes this Observation. That by his Enquiry into Matters of that kind, he perceived that Age to have been both most learned, and most happy: in which there were more Women, than there are now Men, celebrated for their Learning.

But, to come to the Homily upon St. Gregory. When I had read it over, and transcribed it, I

^a Tandem, clarissime Astlæe, Catalogum Epistolarum ad claras feminas ex Hieronymo, & Augustino tibi mitto. In quibus rebus in æstigandis animadverti, felicissimum illud, & doctissimum seculum fuisse: in quo plures feminæ, quam nunc viri, literarum laude floruerunt. Rogeri Aschami Epist. Fam. lib. secund. Epist. 37.

made no long Dispute of it, whether or no I shou'd make it English. The Importance of the History, and the happy Circumstances of our Conversion, gave me no small Pleasure, in attending upon that Performance. This, I confess, I have not done with any great Elegance, according to the Genius of our present Idiom; having chosen rather to use such English as wou'd be both intelligible, and best express the Saxon; that, as near as possible, both the Saxon and the English might be discerned to be of the same Kindred and Affinity: and the Reader be more readily enabled, and encouraged to know the one by the other; which End I imagine would not be so well answer'd, by a Translation more polite and elaborate. In following the course of the Homily, I added such Notes as I thought wou'd be some way or other useful, or at least diverting. I am sensible, in such a Variety, there will be different Occasion of Censure; and that things will either please or displease, according to the different Humour and Relish of the several Readers.

I have fallen upon many things relating to the Charity, the Exemplary Life and Goodness of this holy Man, and the primitive State of the English Church: the Usefulness of which, by Persons of good Judgment, may perhaps be thought a just Apology for meddling with these Studies: so long as a Gratitude to their Memory, who first taught the English the Christian Faith, is not expunged out of the number of real Virtues. Were I to insist upon all that might be said to the Honour of St. Gregory, it
b 2 *wou'd*

wou'd be necessary for me to recount all the *Actions* and *Occurrences* of his *Life*, which of themselves would make a just *Volume*, and have been treated of by several *Authors*. Such as are *Paulus*, and *Johannes Diaconi*: and those that have writ concerning him, either as a *Bishop of Rome*, or as a *learned Man*. Of the former, are those who have writ the *Lives* of the *Popes*; of the latter, are those who illustrate the *History of Learning*: especially *Church-History*, and the several *Editors* of his *Works*. Amongst which the *Benedictines* of the *Congregation of St. Maur* have labour'd much, in giving us a large and full account of that great *Man*, in their *Life* of him; which was first written and publish'd by them in *French*, and afterwards in their beautiful *Edition* of this *Father's Works* in *Latin*. I shall only speak of him in that *Relation* he bore to us, and wherewith the *Homily* intends principally to acquaint us. Of his being the *English Apostle*; and of which^b *Bede* speaketh in this manner. "Of whom it becomes us to discourse more
 " largely in our *Ecclesiastical History*; inasmuch
 " as by his *Industry* he converted ours, that is,
 " the *English Nation*, from the *Power of Satan* to
 " the *Faith of Christ*. Whom we may justly, and
 " ought to call him our *Apostle*; who, being set
 " over the *Churches*, first reduced our *Nation*, so
 " far enslaved to *Idols*, into the form of a *Church*:
 " that what the *Apostle* says of himself, might

^b *Bede Eccl. Hist. Lib. II. Cap. i.*

*“ well be said by Gregory of himself in regard to
 “ us; ^c If I be not an Apostle unto others, yet
 “ doubtless I am to you; for the Seal of my Apo-
 “ stleship are ye in the Lord. But the Zeal of
 this Holy Man, for the Conversion of this Nation,
 after he had seen the English Northern Boys at
 Rome, was so extraordinary, as were scarce to be
 believed, did not so great a Cloud of Historians bear
 witness to it. For besides his Desire of undertaking
 so long a Journey for our Conversion, and his Care,
 when prevented himself, of sending so many, and
 so worthy Missioners, with such powerful Recom-
 mendations to the several Princes, and Prelates
 whom he appointed them to visit in their Expediti-
 on, for their Encouragement, as may be seen by
 the Epistles which have been for that reason ad-
 ded in the Appendix. ^d His affection was exceed-
 ingly remarkable in his buying up English Slaves,*

^c 1 Ep. Corinth ix. v. 2.

^d See Gregory's Epistle to Candidus. Lib. VI. Epist. vii. Indict. xiv. wherein St. Gregory gives him plain direction for the purchasing such Boys. We would have you with the Money which you shall receive, to provide Garments for the Poor, or purchase some English Youths, about seventeen or eighteen Years of Age, that being plac'd in Monasteries they may serve God. And again, in the same Epistle, Or as we have said before, some young Men, that they may profit in the Service of Almighty God. But because they are Pagans, which are to be met with there, I wou'd have a Priest to be sent with them, lest any Sickness happen by the way; in which case, if he shall see any of them in Danger of Death, he may baptize them. So that the Story of the Northern English Boys, ought not perhaps to be made so great a Jest, as one of our famous Historians wou'd make of it, who speaking of it, expresses himself thus, But let us return to that Fable from which we have digress'd. If Gregory intended to send Augustine to the Deeri, and Ella their King,
 why

and disposing of them in Monasteries, to be train'd up in the Christian Faith for the future Service of their Country. A Zeal fit to be consider'd and imitated by those who are concern'd in the Plantations, who have doubtless a Power of turning many Souls to God, and of rescuing them from that Sla-

why chose he rather when he arrived, to sit down with King Ethelbert, and not go on to them. But an effeminate Man, and a Monk, being overcome by the Kindness of King Ethelbert in Kent, a fruitful Country, and courteous People, was detain'd from going farther into those Northern Regions of the Deeri, liable to hard Frosts and Savage. But to see the Faithfulness and Consistency of that Historian, this effeminate Monk is the same of whom Bede speaking with his Followers, says, that they imitated the Lives of the Apostles, in Prayers, and Fastings, and Watchings, &c. and is the very same, of whom this Writer tells us in his own History a little after, that he used to go unshod, and that by travelling barefoot, the Soles of his Feet were become callous. But Gregory had long design'd the Conversion of the English, tho' he met with several Impediments which would not let him do it, either so soon or in the manner he intended; and it seems to have too much lightness in it, to cavil at him for not directing his Missioner, immediately to Ella's Kingdom, where they were not sure of a kind Reception. As he was a wise and a good Man, so he was for doing things by such probable means, and at such Seasons, as were most likely to favour his Success. The time that he gave his Order to Candidus for purchasing the young Men, was the sixth Year of his Pontificate. These, when of riper Years and of sufficient Qualification, it is not amiss to believe, were intended to be his Missioners, and design'd for the Northern Dominions of Ella. But considering his own Indispositions, and the Apprehensions he had from thence that he should not live long, he was willing to lose no time in so good a Work: but rather close with the first and most convenient Opportunity; and hearing that the English in Kent, by the Care of Queen Berhta, and Bishop Luidhard, her Confessor, were disposed to receive the Christian Faith. He, in the latter end of the same Year, directed Augustine thither, who the next Year arrived in Kent. The Holy Father not doubting, as we may imagine, that if the Gospel was received there, it would soon reach and over-spread the North, as we find in a few Years it did.

Very,

very, under which they are held by the Prince of Darkness; to which I wish the remembrance of our own Conversion to Christianity, may prove an early incitement; the adding but of twenty Subjects to the Kingdom of Christ, being a greater Acquisition than the Possession of the most populous Nations by the Continuation of Pagan Ignorance, and Idolatry.

It is one of the great Blessings of our Conversion, and one of the great Comforts that attended it, that it was effected at a time, and by such Persons, as made it with respect to Faith, and Discipline, both Orthodox, and Regular. It is true, we received the Christian Faith from the Roman Church, but when that Church was a sound and uncorrupt Branch of the Catholick Church: when it taught no other Doctrine, and impos'd no other Articles of Faith, than had been deliver'd down from the first Ages by the Catholick Church. That Faith and Discipline which was first sent hither by St. Gregory, which was first preached to the English Saxons by St. Augustine; the same continued in its Primitive Purity for some Ages, the same, after a long Night of Ignorance and Superstition, was revived and restored by the Reformation.

And is it not one of the greatest Advantages that we can boast of, that we of the Reformed Church of England, as to Faith, and Worship, and Discipline, and all that can make a rightly constituted Church, are the same with the Primitive English Saxon Church? that the Primitive Church of England was, as to Substance, the same with the Primitive

mitive Church of Christ? This is the Glory of the Reformation. This is some, no small Satisfaction that we reap, from Saxon Learning: that we see the Agreement of the reformed, and the ancient Saxon Church. That it is no new Church, but the same it was before the Roman Church was corrupted, before the Roman Church as now corrupted, notwithstanding her boasts of Infallibility, of Antiquity, and Universality was known, or had a Being in the World.

As for the Polity and Discipline of the English Saxon Church, it was settled in Episcopacy; having lasted, by the Blessing of God, without Interruption to the Reformation; and thence, as our publick Registers prove, was continued in a Succession of the same Venerable Hierarchy. There needs no other Argument for the Proof of this, than what St. Irenæus uses to the Hereticks of his time. We can reckon up in all our Churches the Succession of Bishops, that have follow'd one another in an uninterrupted Series from the Apostles to these times. Tho' our Histories will make this good, with relation to all the Episcopal Sees: yet I shall instance only, in the Metropolitcal See. We can reckon up our Archbishops of Canterbury from this present time to St. Augustine, who was sent by St. Gregory, who derived his Succession from St. Peter: and who, having sent Christianity hither in the Purity of Faith and Doctrine, we have this Assurance that our Church is Apostolical, being built upon the Foundation of the Apostles, &c. and therefore

therefore can truly confess that Article of the Nicene Faith, without contradicting our selves, I believe one Catholick and Apostolick Church.

I cannot see for what reason some Persons shou'd look with so ill an Eye upon the Conversion of the English Saxons by St. Augustine, and undervalue the great Kindness of St. Gregory to this Nation, in setting forward and encouraging his Mission: That all the Histories which relate that Affair, shou'd be misrepresented, and perverted, to make room for Mens own Fancies, and Conjectures, of so much later date; but a violent Prejudice against every thing that bore any Relation to the Name of Rome, or want of a more perfect Acquaintance with the Affairs of that Time. This has occasion'd some to seek any Refuge, rather than to own that our Conversion was any way deriv'd to us from St. Peter; as if such a Relation to that first Bishop of Rome, and Apostle, must necessarily involve us in all the Corruptions which crept into that Church, and, by degrees, render'd it most deform'd, and odious, with all the Novelties and Absurdities of modern Popery. It is strange to observe what Shifts and Evasions are used to lessen the Esteem of St. Augustine's Negotiation, and to prove that Christianity was not establish'd here by St. Gregory's Care. 'Tis true, Christianity had a long time before been preach'd and receiv'd in the Island; but in the time, when the Britains, and the Romans, had the Possession of it. At the time of Gregory's Mission, the Saxons were Masters of the greatest Part
c of

of it, of that Part especially, which has since enjoy'd the Name of England. ^a And those Saxons, or English, were all of them Pagans, and Worshipers of Idols; and we do not find that those Christians, who were yet remaining among the Britains, offer'd any thing towards acquainting them with the Christian Faith. And the Histories of those Times give so dismal an Account, of the corrupt Estate of the British Church, as does not much encourage us to be more fond of deriving our Pedigree from it, than from that of Rome, which then was Orthodox. We need no other Testimony than that of Gildas, their own Country Man, who uses very severe Exclamations against them. And when some of the Saxons, moved in all probability by the Example of that little Church which was in the Christian Queen Berhta's Family, discover'd an Inclination to receive the Faith; of which Gregory was made sensible. We find, by him, that the Complaint which was made of the great Obstacle to their Conversion, was, that the Bishops and Clergy in the Neighbourhood, were negligent in yielding their Assistance, to that pious Work. In which Accusation, the Britains may very reasonably be as much included, as their other Neighbours, the Gallican and German Bishops, and Clergy, who

^a This Primate Usher assures us of, from Sigebertus Gemblacensis, in his Chronicle to the Year 599; from Alanus de Insulis; from Martinus Polonus; in his Chron. from Alphonsus Garfias; likewise from Glaston Chronograph. Radulphus Niger in Chron. Galfrid. Monemuth. Rog. Wendov. Matth. Florileg. &c. Vide Usher. de Brit. Eccl. Primord. p. 142, 143. & p. 576. Edit. Dublin.

were more remote, and beyond the Sea. And it is plain, as to the Britains, even from their Behaviour at that most celebrated Pambritannick Council at Augustin's Ac, in which one of Augustine's Demands was, That they would assist him in preaching to the English. They were not found so compliant as might well have been expected, but were more obstinate, in maintaining their old Customs, than studious, to promote the common Cause of Christianity. For the sake of which, all other Respects and Disputes, about Complement and Precedency, might out of Charity have been waved. So that I wonder, that the Maligners of St. Augustine should charge him with Haughtyness, when, according to their own whole Account of the Transaction, they make St. Augustine to comply with the Britains, almost in every thing. And the Britains, to oppose him with such an obstinate Resolution, as not to joyn with him in one Particular; and that for fear, as they gave out, that if they submitted in the least, he would exercise the greatest Tyranny over them. A popular Argument, which is never wanting to those for their Excuse, who would avoid concurring with those Proposals, which they are unwilling, and many times with Reason little enough, to approve. How far St. Augustine might discover anything of an assuming Disposition, seems to depend as much upon Conjecture, as some other Circumstances of the History, which are urged to his Disadvantage; certain it is, that it agrees not at all, with the general Character which was given

of him, and of his Followers, and by which they so much prevailed upon the Saxon People, and King Ethelberht himself, as may be seen not only from this Homily, but from Bede; where we are told that Augustin imitated the Lives of the Apostles, with frequent Prayers, Watchings, and Fastings; serving God, and preaching the Word of Life with all Diligence: despising all earthly things, as unprofitable; that he and his Companions, for the Love of the Truth which they preached, were ready to suffer Persecution, and Death it self, if it were necessary. That hereupon many believed, and were baptized, admiring the Simplicity of their innocent Course of Life, and the Sweetness of their heavenly Doctrine. That King Ethelberht was so much pleased and delighted with it: as that he also received Baptism, and reverenc'd these Christians, as Men of a heavenly Conversation.

Here is nothing like that Character of Arrogance, which some would fix upon St. Augustine; and altho' St. Gregory, in a Letter to him, like a wise Father, and a kind Friend, cautions him against all Presumption, and Vanity, which the Devil might endeavour to insinuate into a Person, who had done such notable things, as the Conversion of a whole Nation, and shewing of Miracles: yet to shew you what Esteem he had of the Meekness of his Conversation, in the very close of the same Epistle, he acquits himself from having any distrust of his Conduct, and of the Hopefulness of his Condition. "This I say, because I desire to pro-
"strate

*strate the Minds of my Auditors in Humility:
But your Humility hath wherein to place its
Confidence. For I, who am a Sinner, do enter-
tain most certain Hope, that by the Grace of our
Almighty Creator and Redeemer, our God and
Lord Jesus Christ, your Sins are forgiven you;
and for this Cause are you chosen, that by you
others may be absolved. Nor ought you to be
troubled at any thing hereafter, who have cau-
sed Joy in Heaven, by the Conversion of many.
Nor is it likely, that St. Augustine, who, sent to
be instructed in all things of Importance, by St. Gre-
gory, shou'd so far neglect the Rules, and Advices
he had received from him, as to demand or impose
any thing upon the Britains, which was not neces-
sary to promote Peace, and Christian Unity. I will
here insert both the Question, and the Answer.*

*St. Augustine's Question. " Since there is one
Faith, but different Usages, in several Chur-
ches, and there is one Form of Divine Service,
for the celebration of the Eucharist, observed
in the holy Roman Church, and another in the
Churches of France; What, in this Case, is to
be done?*

*St. Gregory's Answer. " Your Brotherhood
knows the Usage of the Roman Church, in which
you remember your self to have been educated.
But I am of Opinion, that whether in the Ro-
man Church, or in those of France, or in any o-
ther Church, you shall have discover'd any thing
that may be more pleasing to Almighty God, you
would*

“ would carefully make choice of it; and infuse
 “ into the Church of the English, that as yet is
 “ new in the Faith, by a particular Appointment,
 “ whatsoever out of many Churches you have been
 “ able to collect. For things are not to be valued
 “ for the Places from whence they come; but
 “ we are to have an Affection for Places, upon
 “ the Account of Good Things. Wherefore, out
 “ of the several Churches, whatsoever things are
 “ pious, whatsoever things are religious, whatsoe-
 “ ver things are just, these make choice of; and
 “ these being collected, and as it were, bound up
 “ together, fix in the Minds of the English, that
 “ they may grow into Practice.

What Advice could be more candid, and mode-
 rate, than this of St. Gregory? or more prudent
 and Apostolical? Nor are there any certain Reasons
 to believe, that St. Augustine's Behaviour did not
 agree with these Directions. Here is no Usurpa-
 tion of the Church of Rome, upon the Liberties of
 the English Church, tho' newly converted, and an
 Infant of her own bringing forth; to the Tuition
 whereof, on that account, she might seem to have
 had some Right. No Imposition of burthensome
 Rites and Ceremonies, but the People left wholly
 at Liberty, to be govern'd by their own Bishop;
 and their Bishop to model and govern his Church,
 not by the Platform of the Church of Rome: but
 by such Rules as he should find most agreeable to the
 Place and People he was set over, out of whatsoe-
 ver Churches they were taken. And this ought to
 have

*have the greater Authority, that the most learned Author of the Antiquities of the British Churches so plainly allows it, tho' he assigns a politick Reason for it. His Words are, " That the Pope did not
" oblige him (Augustine) to follow the Example
" of the Roman Church; chiefly, I suppose, because
" the Queen being a Christian before, and using
" the Gallican Liturgy, in the publick Service;
" and her Bishop being of the Gallican Church, it
" wou'd have given great Offence to them, to have
" had it taken away; as likewise, to all the Bri-
" tish Churches which had been accustom'd to it.* So that it is allowed, by this learned Prelate, that Gregory had some Concern for a good Correspondence with the Britains, and was willing that they shou'd have no Offence given them, if they wou'd have taken none. And we are not encouraged to think he had any Intentions to flatter Gregory, and his Missioners, much less to disparage the British Bishops. Orig. Britan. c. iv. p. 217.

Those, who wou'd maintain an Opinion contrary to this Assertion, insist upon those Demands of St. Augustine, which he made to the British Bishops, and Clergy, as drawing them into a Submission to the Church of Rome. But from what has been said already, it may rather be supposed with better Reason, and Charity: that those Proposals were intended for greater Uniformity, and to promote Catholick Communion. The three Demands were these, 1. That Easter should be observed at its proper Season: 2. That they shou'd celebrate
brate

brate Baptism, by which we are born again to God; according to the Custom of the Holy, and Apostolical Roman Church. *And, 3. That they should join with them, in preaching to the English. St. Augustine told them, that if they wou'd concur with him in these Particulars, tho' they differ'd from them in many other things, they wou'd easily bear with all the rest. But the Britains wou'd agree with him in no one Point, nor pay him any Respect, as an Archbishop. So that it is plain, on which side the Obstinacy lay. Nay, it is very probable, that St. Augustine wou'd have comply'd with them yet farther, so far as it was safe, and have waved all his Pretensions, if he then made any, to a Superiority over them, wou'd they have come to a cool Debate; but they flew off, and wou'd hearken to no Terms. And it ought not to be forgotten, that the British Bishops, from elder Times, had not been very famous for Conformity, and Agreement amongst themselves. So that it is no wonder if they were not so complaisant, as to fall readily into an Agreement with St. Augustine.*
^b And perhaps it is no Absurdity at all, to mention this Account of the high Stomach of the British Bishops; since the great Bishop Stillingfleet acquaints us with it, in the Contest that happen'd about the Metropolitan Jurisdiction, between the Bishops of Landaff and St. Davids, when he tells us, that

^b The Antiquities of the British Churches; chap. v. pag. 361. by Bp. Stillingfleet;

from the time of Dubricius, the See was transfer'd first to Landaff, and then to St. Davids. But this latter Translation was not agreed unto, by all the British Bishops. And it appears, by the foregoing Discourse, That the Bishops of Landaff did, at that time, when Oudoceus lived, challenge the Metropolitcal Power of Caerleon to themselves, and therefore wou'd not be consecrated by the Bishop of St. Davids. If these British Bishops cou'd swagger thus at one of their own Patriarchs, or Metropolitans, St. Augustine had no reason to be much surprized, had he been acquainted with the British History, if he met with some of the same rough treatment from their Successors; himself being so great a Friend of their Enemies, the Saxons, and a Foreigner.

But to examine more particularly the Three Demands of St. Augustine. As to the First, The Controversy about Easter had, for a long time, kept a Division in the Eastern and Western Churches; it was but Prudence, and Charity in him, to endeavour to make up this Breach, by bringing them into a joint Communion, in the Places wherever he was like to be concern'd. Secondly, The Britains had been tinctured with the Pelagian Heresy, and might possibly have some unsound Notions about Baptism; and it was but reasonable that they should be well satisfyed with their Faith, in a Point so necessary and essential, whom they designed to receive into their Communion. So that if he desir'd a Conformity with the Church of Rome, in the Rite of Baptism,

tism, it was not to subject them to that Church; but because their Administration of Baptism was best known to him, and to be most safe, and what was allow'd of by all the Orthodox. Thirdly, The Demand of assisting them in preaching to the Saxons, in St. Augustine was highly charitable, and commendable; the refusal of it, in the Britains, inexcusable. This possibly was the true cause of their Opposition to St. Augustine; their inveterate Quarrels and Hatred to the Saxons, proceeded so far, as to make them envy them Christianity. They wou'd not preach the Gospel to them, and, as they resolved not to do it themselves, so they bated Augustine for doing of it.

This makes it the more to be admir'd, that some of our Ecclesiastical Historians shou'd spend so much Pains, to take the Honour of our Conversion from the Romans, and give it to the Britains; and that so much stress should be laid upon the Relation of Munster, a foreign Author, and not much acquainted with our Affairs; of one^a Offa, they shou'd have said Offo, a Saxon of Royal Blood, who was turned Christian, and endeavoured the Conversion of some of the Germans, in the Year 603. It is said he was converted at the Instructions of some pious Britains. But Munster says not a Word of the Matter. Sir Henry Spelman's Note upon that History, is much more probable and ingenuous; he says, this Offo seems to have been one of the Sa-

^a Antiq. Britann. p. 48. Edit. Han. Franc. Godwin. De Convers. Britan. ad Christ. Relig. p. 40.

xon Converts, to whom St. Augustine had preached the Gospel six Years before, having enter'd Britain in the Year 597. Nor is there any thing in the Epistles of St. Gregory to Theoderic and Theodebert, and to Brunichilda, to favour this good Opinion of the Britains, much less to confirm it. St. Gregory declared, that one Occasion of his sending his Missioners, at that time, (for he had intended it before) was because he understood that the English had an Inclination to become Christian; but the Clergy, in the Neighbourhood, neglected their Conversion.

This Accusation, as has been before observed, may as well affect the British as the Gallican Clergy. It is enquired how the Saxons should come by their good Disposition and Inclination to Christianity, but from the Information they had from the Britains, and their Example. To which it may be answer'd, and I hope with some Probability, that they might be encouraged in this Desire, by the Example and good Offices of Queen Berhta, who had afterwards so great an Influence in the Conversion of the King himself: And this is what seems to be acknowledged, even by Gregory himself, in his Epistle to that Queen. Be pleas'd to take one Sentence of it; We return thanks to Almighty God, who hath graciously vouchsafed to reserve the Conversion of the English People for your Reward. And, to the Enquiry above mention'd, another may not improperly be opposed. If the Britains were so forward in the Conversion of the Saxons,

what reason was there for Gregory's so severely complaining of the Neighbourhood? What need was there for his sending Missioners on so long and laborious an Expedition, and engaging the Interest of so many Princes, and Prelates in it, if the Britains were so zealous in the Matter, and had been so ready with their Assistance? But enough of their Zeal and Kindness has been seen before.

But the Zealots, against St. Augustine, carry the Matter so far, that they say he did not preach the Gospel at all: that the design of his coming was only to establish the Pope's Supremacy, with superstitious and unnecessary Ceremonies. Than which, nothing can be more unfairly represented. Since the History makes mention of him, as preaching to the Saxons, and making Converts by his preaching; that he brought Presbyters out of the Neighbourhood, who were able to converse with the Natives, to be his Interpreters, and explain his preaching to them; that his preaching was not of Ceremonies, and superstitious Matters, but taught them the Belief of Jesus Christ. This is evident from Bede, and all the Historians. Nor was the Papal Supremacy, and Usurpation, as yet establish'd, nor so much as aimed at. But the Opposers of St. Augustine, being not content with these Reproaches, wou'd make him the Author and Abettor of the greatest Cruelty, and Bloodshed. And there seems to be as little ground for charging him with the Slaughter of the Monks of Bangor, as with any other of the Articles which are brought against him.

This

This is apparent enough from^b Bede, who says, that that Slaughter did not happen till after the Death of St. Augustine; whose Words are these, " And so was fulfilled the Prophecy of the holy Bishop Augustine, altho' himself was taken up to Heaven long before, that the perfidious Britains shou'd undergo the Vengeance of temporal Destruction, who had despised the Council that was offered them for their eternal Safety. The Words of the Clause, that express his being dead before, are said to be interpolated: which Opinion is thought to be confirm'd by their not appearing in the Saxon Version of K. Alfred. Yet however, Mr. Whelock confesses he found them in all the most ancient Manuscripts he had consulted of the Original. But the Saxon has omitted it, because in the following Chapter, he is supposed to be yet alive, and to ordain two Bishops, Mellitus and Justus. But whether that Clause be genuine or no, Bede speaks of the Event, as prophesied by St. Augustine; and 'tis probable, had he been of that bloody, and assuming Character his Enemies wou'd suppose him to have been of: upon his survival of the Slaughter, he would have been apt to boast and triumph in having liv'd to see his own Prophecy fulfill'd; but of this Bede is silent, and so must all others. But I am inform'd by the Reverend and Learned Dr. Smith, Prebendary of Durham, who is preparing a most exact Edition of Bede, and has examin'd a very great number of Manuscripts; that in all the Ma-

^b Lib. II. cap. ii. p. 114.

manuscripts,

manuscripts, that Sentence stands entire: not excepting that most ancient one, belonging to the Right Reverend the Lord Bishop of Ely; which from many probable Circumstances, as well as from the manner of writing, Mr. Wanley judges to have been written about two Years after Bede's Death. Besides, by an exact and accurate Examination of the Chronology, Mr. Wharton seems to have decided this Matter; making it appear from William^c Thorn, and other Authorities, that Augustine and Gregory

^c The Author of the *Antiquitates Britannicæ* could not dissemble the Authority of *Thomas Spott*, who was elder than *Thorn*; and of other Monks, who affirm, that *Augustine* did not live till Six hundred and eleven, but died a long time before. And, he says, they asserted this to take off the Infamy and suspicion of the Welsh Massacre; and his Conjecture that they did so, is enough to destroy their Authority. But why shou'd not they, who were Monks, of *St. Augustine's*, and lived long before his time, understand the History of their Founder? and why must every Man's Fancy, without other Proof, cancel the Authority of Histories not disallow'd in other Points. *Leland*, as I have observed in the *Appendix*, complains of the Loss of *Spott's* Book, and charges the stifling of it upon poor *Thorn*. But if that Book be really lost, there is much more reason to suspect that it was suppress'd some time after, in an Age when, we see, such Authorities cou'd not be born. And the declaring such a truth, as that *Augustine* was not at the Welsh Massacre, was enough to ruin the Reputation of a Writer. But to demolish the Credit of one poor Historian, was a small Matter with those who spared not to plunder all the Libraries of the whole Kingdom. And it may be some farther defence of *Thorn*, what has been urged on a like Pretence of stifling Authors, on the behalf of *Polydore Virgil*, by the late Bp. of Worcester, *Orig. Sacr.* p. 254. "Did he destroy them after he had used them? But this were "Madness, to quote their Authority, and destroy the Authors; for these "were his Vouchers, which ought most carefully to have been preferred. And this Opinion, I am apt to believe *Thorn* was of himself, for he owns himself to have taken the greatest part of his History from *Spott*, and appeals to him as his Voucher. And here I cannot but take notice,

died the same Year, which was in the Year Six hundred and four: Whereas the Slaughter of the Monks of Bangor, was not till the Year ^a Six hundred and seven; so that Mr. Wharton, with a just Concern, concludes the Matter thus, “ They ^e trifle
 “ away their time, who leave nothing unattempted
 “ to prove that Augustine survived the Slaughter
 “ of the Monks of Bangor. I am inclined to have
 “ more favourable thoughts of the Apostle of our
 “ Nation, nor will the Chronology admit of other
 “ thoughts. The great Spelman speaks of this with much the like concern. For mentioning some, who very warmly asserted that Augustine was present with Ethelbert and Edilfrid, tho’ not at the Slaughter of the Monks of Bangor, yet at the same time it was committed. He adds, “ How truly
 “ they affirm this, let them take heed; That Excellent Man shall not fall by my Suffrage. And Mr. ^f Collier finishes his just Character of him in these Words. “ He was a very graceful Person,
 “ lived suitably to the Business of a Missionary, and

notice, that Bp. Goodwin, tho’ I cannot tell from what Copy of him, cites out of *Thomas Spott* this Distick, which he says was inscribed upon the Tomb of St. Augustine.

Inclitus Anglorum præsul pius & decus altum,

Hic Augustinus requiescit corpore sanctus.

De Conversione Britannia ad Christ. Relig. pag. 53.

^a Chron. Sax. p. 25.

^e Vid. Not. ad Canon. Lichfield. Angl. Sacr. Par. I. pag. 89, 90, 91.

^f Collier’s Eccl. Hist. Book II. pag. 78.

“ practised

“ practised great Austerities : And if he fell into
 “ any Inequalities of Temper ; if he was too warm
 “ in his Expostulations, or strain’d his Privilege too
 “ far upon the Britains, it ought to be charged
 “ upon the score of humane Infirmities, and co-
 “ ver’d with his greater Merit. This is certain,
 “ he ingaged in a glorious Undertaking, broke
 “ through Danger and Discouragement, and was
 “ bless’d with wonderful Success : He converted
 “ the Kingdom of Kent by the Strength of his own
 “ Conduct and Miracles ; and that of the East
 “ Saxons by his Agent and Coadjutor Mellitus.
 “ The spreading of Christianity thus far among the
 “ Saxons was a great Step towards the Conversion
 “ of the rest. Let his Memory therefore be men-
 “ tion’d with Honour, and let us praise God Al-
 “ mighty, for making him so powerful an Instru-
 “ ment in the Happiness of this Island.

The British Manuscript, were it of that Authority
 which is pretended, and of which Sir Henry Spel-
 man, who best knew the Value of it, speaks with grea-
 ter Modesty than those who have succeeded him,
 and who are for catching hold of any Twig, one
 wou’d think shou’d signifie little : and much less
 the Authority of Nicholas Trivett, who writ in
 Norman French, and consequently is to be reputed
 a modern Author, ought to be rely’d upon, against
 the common current of our English Historians.

As to the Independency of the British Church, from
 all that I have seen upon that Controversy, I can-
 not

not see why the Bishops might not justly claim it, and enjoy it : and yet St. Augustine's Reputation be safe, and without Blemish. And yet, it may be made a Question; how the Britains, in refusing to assist in the Saxon Conversion, can be defended: Since two Sister-Churches, independent upon each other, in point of Jurisdiction, might, may I not say ought, to have communicated with each other, in so good a Work. But what is it since the Reformation, that has so much inflam'd this Controversy? Is it not the fear that the Church of Rome, wou'd hereupon have some Advantage of Supremacy? is it not that having at any time been related or indebted to that Church, must render us guilty of those Corruptions, with which, in these latter Ages, it has been polluted? And yet surely, there has been a time, when it was no Shame to be thus related: when St. Peter and St. Gregory held the Chair, it was worth owning an Acquaintance with it. And it had been well if some of our Writers, since the Reformation, had consider'd; that none of those intolerable Corruptions, that binder our Communion with the present Church of Rome, were imported by St. Gregory, and his Missioners; nor consequently cou'd the Primitive Saxon Church derive them from it.

I am willing to believe, that the Design of those Writers, was to do Honour to the Reformation: which needed not to be set off with such false Ornaments, and at so great Expence. Some better
e Knowledge

Knowledge of the State of the Saxon Church, would have inform'd them of its Purity in those times; its exact Agreement with the Reform'd, and have at once dispatch'd that impertinent Question, on which the Romanists lay so great a stress, Where was your Church of England before Luther? We give them too great an Advantage to allow, that the Saxon Church, planted here by St. Augustine, was the same in Error and Corruption, with the Roman Church, at this Day. This Dr. Hickes has proved at large, in his Letters which pass'd between him and a Romish Priest, Chapter the third, from page 58 to 74; and more cannot be said upon the Subject, nor with greater plainness. It may not, however, be amiss to give the Saxon Reader some few Instances, of those Particulars to which the Doctor refers, the Authority whereof he has proved at large. First, As to their Faith. Secondly, As to their Prayers, and the Scriptures in their own Language. Thirdly, As to the Supremacy. Fourthly, As to the worshipping Images. And lastly, let me add Transubstantiation.

First, as to their Faith, and Prayers, in their own Language, take this Instance; which I have transcribed, and translated into English, from Mr. Whelock's Edition of Bede, page four hundred ninety five, as it stands, with this Rubrick before it:

þer is geleafa. ⁊ gebed. ⁊
 bletsung læpeðum man-
 num ðe þæt Leðen ne cun-
 non :

Here is the Belief, and
 Prayer, and Blessing,
 for the Laity, who do
 not understand Latin.

Pater noster on Englisc :

PATER NOSTER in *English*.

Ðu ure Fæder ðe eart
 on heofenum. Ðý ðin na-
 ma gehalgod. Gecume þin
 rice : Ðý ðin willa swa swa
 on heofenum swa eac on
 eorþan : Ðyle us to ðæg
 urne ðæghwomlican hlaf :
 And forgiþ us ure gyl-
 tar. swa swa we forgyfaþ
 ðam ðe wiþ us agyltar :
 And ne læd ðu na us on
 costnunge : Ac alyr us
 fram yfele : Ðý hit swa :

*Thou our Father which
 art in Heaven, hallowed be
 thy Name, Thy Kingdom
 come, Thy will be done, as
 in Heaven, so also on
 Earth. Give us to day,
 our daily bread. And for-
 give us, our Trespases, as
 we forgive them, that tref-
 pass against us. And lead
 us not into Temptation,
 but deliver us from Evil.
 So be it.*

Se Læsse Credo :

The Lesser Creed.

Ic gelyfe on God Fæ-
 der ðelmuhtigne. scippenð
 heofenan ⁊ eorþan : ⁊ ic
 gelyfe on hælend Crist
 his ancenneðan sunu urne
 Drihten. se wæs geeac-
 nod of þam halgan Gaste.
 ⁊ acenned of Marian ðam
 mædene. gehworoð under
 ðam Pontiscan Pilate. on
 rode

*I believe in God the Fa-
 ther Almighty, Maker of
 Heaven and Earth ; and I
 believe in Jesus Christ, his
 only begotten Son our Lord ;
 who was conceived by the
 Holy Ghost, and born of the
 Virgin Mary, suffer'd un-
 der Pontius Pilate, hang-
 ed on the Cross. He was
 dead*

ƿoðe ahangen. he ƿær ðeað.
 ⁊ bebyrged. ⁊ he nýþer
 artað to helle: ⁊ he aƿar
 of ðeaþe on þam þriððan
 dæge: ⁊ he artað up to
 heofenum. ⁊ riht nu æt ƿri-
 þpan Godes ælmihtiges
 fæder: Ðanon he ƿyle cu-
 man to ðemenne ægþer
 ge ðam cucum. ge ðam
 deaðum:

⁊ ic gelyfe on ðone
 halgan Gært: ⁊ ða hal-
 gan gelapunge: ⁊ halgena
 gemænnýrre: ⁊ gýnna for-
 gýfenýrre: ⁊ þæt flærceſ
 æriht: ⁊ þæt ece life. Ðy hit
 ƿra:

Marre Eneða:

Ic gelyfe on ænne God
 Fæder ælmihtigne. ƿýr-
 cend ⁊ heofenan ⁊ eorþan.
 ⁊ ealra gerepenlicra ðin-
 ga ⁊ ungerepenlicra. ⁊ on
 ænne Eriht hælenð ðri-
 hten. þone ancenneðan
 Godes sunu. of þam Fæ-
 der

*dead and buried; and he
 went down into Hell, and
 he arose from death on
 the third day. And he
 went up into Heaven, and
 now sitteth at the right
 hand of God the Father
 Almighty; from thence
 he will come to judge
 both the Quick, and the
 Dead.*

*And I believe in the Ho-
 ly Ghost. And the holy
 Church. And the Commu-
 nion of Saints. And the for-
 giveness of Sins. And the Re-
 surrection of the Body. And
 everlasting Life. So be it.*

*The Nicene or Constanti-
 nopolitan Creed, to be
 used in the Communi-
 on Service.*

*I believe in one God
 the Father Almighty,
 Maker of Heaven and
 Earth, and of all things
 visible and invisible: And
 in one Lord Jesus Christ
 the only begotten Son of
 God, begotten of the Fa-
 ther,*

This Creed is likewise among Junius's Books in the Bodleian Libra-
 ry, B. 22. the last Page, and gives us these different readings.
 ⁊ heofenan Jun.

ðer acenneð ær ealle po-
pula: God of God. leohƿ
of leohƿe. Soðne God of
roðum Gode. Acenneðne.
na gepophƿne. ^b eƿento-
piſtlicne ðam Fæðer. þurh
þone ſynð ealle ^c ðing ge-
pophƿe. Se þor ur mannum
⁊ þor ure ^d hæle niþer ar-
tah of ^e heofenum. ⁊
pearþ geflærc-hamod of
ðam halgan Garte. ⁊ of
Marian ðam mædene. ⁊
pearþ mann geporðen:
he ^f þporode eac ſpýlce. on
rode ahangen þor ur. ⁊
he þær beþýrgeð. ⁊ he
apar on þam ðriððan dæge
ſpa ſpa gepƿitu ſecgaþ.
⁊ he artah to heofenum
⁊ he riƿt æt ſpíþpan hiſ
Fæðer. ⁊ he eƿt cýmð
mið pulðne to ^g ðemenne
ðam ^h cucum ⁊ ðam ðea-
ðum. ⁊ hiſ riðer ne biþ
nan ende:

⁊ ic gelyfe on þone hal-
gan Gart. þone ⁱ liƿfært-
endan God. Se gæþ of
þam Fæðer. ⁊ of þam Su-
na. ⁊ ſe iſ mið þam Fæðer

*ther, before all Worlds,
God of God, Light of
Light, very God of very
God; begotten, not made,
being of one Substance with
the Father, by whom all
things were made; who
for us Men, and for our
Salvation, came down from
Heaven, and was made
Flesh, by the Holy Ghost,
of the Virgin Mary, and
was made Man. He suf-
fered also, and was hanged
on the Cross for us, and he
was buried. And he arose
on the third Day, as the
Scriptures teach. And he
went up into Heaven, and
he sitteth on the right
Hand of his Father. And
he cometh hereafter with
Glory to judge the Quick
and the Dead: And of
his Kingdom shall be no
End.*

*And I believe in the Holy
Ghost, the Lord and Giver
of Life, who proceedeth from
the Father, and from the
Son, who with the Father,*

^a Eƿenedpiſtlicne. Jun.

^c þinc. J.

^d hælo. J.

^e heofonum. J.

^f þporode. J.

^g ðemanne. J.

^h cucum. J.

ⁱ liƿfærtan. J.

7 mis þam Suna gebeden
 7 gepuldpoð. 7 re rppæc
 þurh pitegan: Ic andette
 þa anan halgan. 7 þa ge-
 leaƿfullan. 7 þa Apostolican
 gelapunge. 7 an fulluht on
 * forgyfennyre rýnna. 7
 ic † andbidge aƿurter
 deaðora manna. 7 þær ecan
 lifer þære toƿearðan po-
 pulde. Ðý hit ppa:

and with the Son, is wor-
 shipped and glorify'd, and
 who speaketh by the Pro-
 phets. And I confess the
 one Holy, and the Faith-
 ful, and Apostolical Church.
 And one Baptism for the
 forgiveness of Sins. And I
 wait for the Resurrection of
 dead Men. And the ever-
 lasting Life of the World to
 come. So be it.

* forgyfennyre. J.

† andbidge. J.

You see here their Rule of Faith, and their Rule of Prayer, to be pure, and orthodox; that they were enjoin'd to be used in English: and that this was not only by private Direction, but commanded by publick Authority, is plain from the Ecclesiastical Laws of King Canutus, made about seven hundred Years ago. But be pleased to see the Law it self, as publish'd in Mr. Lambard and Mr. Wheelock.

*Ut Orationem Dominicam
 & Symbolum calleant.*

That they learn the
 Lord's Prayer, and
 the Creed.

L. 22.

And we læraþ. ꝥ ælc cri-
 rten man geleornige ꝥ he
 hupu cunne pihtne gelea-
 fan

L. 22.

And we appoint, that
 each Christian man learn,
 at least that he able to un-
 derstand

ƿan ariht underſtanðen.
 ⁊ Pater noſter. ⁊ Credo
 geleornian: ƿorðam mið
 ðam oðrum ſceal ælc criſt-
 ten man hine to God ge-
 biððan. ⁊ mið þam oð-
 rum geryutelian rihtne
 geleafan. ^m Criſt realſ
 ran ge Pater noſter ænorc.
 ⁊ þ gebedde hiſ leorninge
 cnihtum tæhte: ⁊ on
 þam goðcunðan gebede
 ſynð ſeoƿan gebedða:
 mið þam ſe þe hiſ inpe-
 ariðlice geryngþ. he geæ-
 penðað to Goðe ſylfum
 ymbe æfre ælce neode þe
 man be þearf. aþor ƿor
 ðiſſum lype. oþþe ƿor
 þam toƿearðum: ac hu
 mæg þonne æfre ænig
 man hine inpeariðlice to
 Goðe gebiðan. buton he
 on Goðe habbe inpearið-
 lice rihtne geleafan:
 For ðam he nah æfter
 ƿorðriðe mið criſtene

*derstand rightly the Belief,
 and learn Pater Noſter
 and Credo. Because with
 the one ſhall each Chri-
 ſtian man make his Prayer
 to God: and with the o-
 ther, make Confession of the
 right Belief. ^m Chriſt him-
 ſelf firſt ſang Pater Noſter:
 and taught that Prayer
 to his Diſciples. And in
 that Holy Prayer are ſe-
 ven Petitions. With it, who-
 ſo ſingeth inwardly (i. e.
 from his Heart) he appli-
 eth to God himſelf, upon e-
 very neceſſity with which a
 Man is urged either for
 this Life, or that which is
 to come. But how then may
 ever any Man inwardly
 (heartily) betake himſelf in
 Prayer to God, unleſſe he have
 inwardly (in his Heart) a
 right belief in God. Because
 he has no right after his de-
 parture, to Chriſtian Fellow-*

^m Criſt realſ ran ge Pater Noſter. Singing the Service
 was ſo much in Practice in theſe Times, that we find the ſame word
 ſingan to ſignifie both to pray, and to ſing, as in the preſent In-
 ſtance. And likewise in *Ælfrick's Canons* to Bp. *Wulfin*, in his Dire-
 ctions for viſiting the Sick, he expreſſes that Rule of St. *James*, *And*
they ſhall pray over him, in theſe words, ⁊ hi him oþer ſingon,
 that is, *They ſhall ſing over him*. See Sir Henry Spelman's *Concil. Vol. I.*
p. 580. I obſerve this here, becauſe I find it in none of the *Gloſſarys*.

gemanan on gehalgadan
 pertan. oppe he on life
 hurley beon peoppe. ne
 he ne bið pel cristen. þe
 þ gelearnian nolde. Ne
 he nah mid rihte oþer
 mannes to onfenne æt
 fulluhte. ne æt bircoper
 handa ðe ma. ær he hit
 leornige þ he hit pel
 clanne.:

*ship with the Saints in rest,
 nor here, in this Life, to be
 worthy of the Sacrament.
 Nor is he well (reputed) a
 Christian, that will not
 learn them Nor has he any
 right to undertake (stand
 Godfather) for any other
 Man at Baptism, much less
 at the Bishop's Hand (Con-
 firmation) before he has
 learned it so well, that he
 has it perfect.*

*That they had larger Devotions in their own
 Tongue, may be observed, both from Mr. Whelock,
 who gives us several Prayers in his Edition of Bede,
 and from the Saxon Hours of Prayer, printed at
 the end of those Letters, which pass'd between
 Dr. Hickes and a Romish Priest. That they had
 the Scriptures likewise, in the Saxon Tongue,
 Mr. Lisle informs us, in his Edition of Ælfrick's
 Discourse of the Old and New Testament. We
 may be further certifiyd of this from Mr. Fox, and
 Mr. Junius's Edition of the Gospels, with Dr. Mar-
 shal's Notes; and from Mr. Thwaites's Heptateuch,
 and Sir John Spelman's Psalter.*

*Their Notion of the ^a Supremacy, and the Power
 of the Keys, you may learn from what follows.*

^a Whelock Edit. Bed. Lib. III. cap. xxv. pag. 236. Sermo Cathol. de
 S. Petro. pag. 405.

Petrus him ƿrýpðe:
 Drihten gif þu hit ƿý hat
 me ƿan to ðe buƿon ðam
 ƿætere: Petrus ƿæs ƿýr-
 merst on ðam ƿereðe. ⁊
 caforst on Crister lufe:
 He ƿolde ƿelome ana an-
 ƿrýpðan for hi ealle. ƿa
 ƿa he ðýðe ða ða Crister
 hi beƿpan hu men cƿýð-
 doðon be him. ⁊ ƿýþþan
 axoðe hi. Hu cƿeþe ƿe be
 me: Ða cƿæþ Petrus: Ðu
 eart Crister ðæs lifigenðan
 Godes ƿunu: An ƿrýpðe
 for manegum. forþan ðe
 annoy ƿæs on him mane-
 gum: Crister cƿæþ to him
 betƿux oþrum ƿopðum:
 Ic recge ðe ðu eart Pe-
 trus. ⁊ ofer ðine stan
 ic ƿetimbriƿe mine cýr-
 can: Augustinus ƿra-
 ctavit quod Petrus in fi-
 gura ƿignificat Ecclesi-
 am. quia Christus Petra.
 Petrus populus Christian-
 us: Æþan ƿýrte ƿæs
 his nama Simon. ac Driht-
 ten him ƿerette. þine
 naman Petrus. þ ƿ ƿæ-
 nen. to ði þ he hæfðe ƿe-
 tacnunge Crister ƿela-
 þunge: Crister ƿ cƿeden
 Petra.

Peter answer'd him;
 Lord, if thou art he, com-
 mand me to come to thee
 upon the water. Peter was
 foremost of the Company;
 and chiefest in Christ's Love.
 He would often alone, an-
 swer for them all, as he
 did then, when Christ en-
 quired of them, what Men
 said concerning him, and
 after that asked them, what
 say ye of me? Then said
 Peter, Thou art Christ, the
 Son of the Living God. One
 answer'd for many, because
 the Unity of many was in
 him. Christ said to him, a-
 mong other Words, I say un-
 to thee, thou art Peter, and
 upon this Stone I will build
 my Church. Augustine
 taught that Peter, in a fi-
 gure, signified the Church;
 because Christ is Petra a
 Rock, Petrus the Christian
 People. Before that time
 his Name was Simon: but
 the Lord appointed him
 this Name Petrus, that is,
 Stony. Because that he
 had in him the Type of the
 Christian Church. Christ
 is called Petra, that is,
 f Stone.

Petru. ꝥ is stan. ⁊ of
ðam naman is gecƿeden
Petru eal criſten folc:
Eriſt cƿæþ ðu eart ſtæ-
nen. ⁊ ofer ðine ſtan.
ꝥ is ofer þam geleanan
þe þu nu anbetteſt. ic
geƿimbrige mine cýpcan:
Ofer me ſýlþne ic ge-
ƿimbrige mine cýpcan. o-
fer me ic geƿimbrige
ðe. na me ofer ðe: Ic
eom ſeo ƿumnyſſ. ðe ðe
healdan ſceal. ⁊ ealle ða
geƿimbrunge Eriſtenne
gelaðunge: Nu beþþ Pe-
tru ꝥ hiſ opþe getacnun-
ge ðære halgan gelaþunge
on þære he is ealðop un-
der Eriſt:

Stone. And, from that
Name, all Christian Folk
are called Petrus. Christ
said, thou art stony, and
upon this Stone, that is,
upon that Belief which thou
now confesseſt, I build my
Church. Over my ſelf I
build my Church, over me
I build thee, not me over
thee. I am the Strength
that ſhall ſupport thee,
and all the Building of
the Christian Church. Now
Petrus beareth the Reſem-
blance, or Type of the Ho-
ly Church, in which he is
Bishop under Christ.

*But not^a ſupreme, or uniuerſal Bishop, or ha-
ving ſole Power of the Keys. For in the Homily In
Natale unius Apoſtoli, St. Paul is declared to be
equal to him.*

Pauluſ is ſe ðneotte-
þa þýſer heaper. he næſ
lichamlice on liſe mið
Eriſte. ac he hine ge-
cear riþþan of heofenum
⁊ he is geenðebýrð to

Paul is the thirteenth of
this beap [i.e. Number or
Society] he was not bodily
with Christ while he was a-
live; but he choſe him af-
terwards from Heaven, and

^a Whelock's Notes upon Bede, Lib. IV. Cap. xii. p. 289.

Petpe for his micclum gecearnungum. ⁊ geðeopsum : he is ordain'd equal to S. Peter, for his great Merits and Labours.

And that he was equal to him in his Apostleship, if not superior, may be discern'd from what follows, in the Homily upon the giving up an Account to Christ, of the Talents, at the last Day.

Donne sceal gehpa him æteopian hpæt he mið ðam punðe geteolos hæfð. ðær lætt Petrus re Apotol forþ þ Juberce folc ðe he ðurh his lare to geleanan gebigðe. Paulus ðeoða lareow ðær læt forþ fornean ealne miððan eard :	Then shall every one shew what gain he hath made with his Talent. Then does Peter lead forth all the Jewish People : which by his Doctrine he had brought to the belief. Paul, the Doctor of the Gentiles, he leads forth almost all the World.
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By which it might seem, that his Talent was larger, and better improved. And both Bede, and his Royal Translator, K. Ælfred, speak of him in a very high strain. Bede says, Ille cælestis exercitus præcipuus miles. King Ælfred says, ðe mærtacempa ⁊ re hylhta ðær heofonlican weodeseser' Paulus re Apotol : that is, The greatest, and the highest Soldier, of the heavenly Army. Bede, Lib. I. Cap. xxvii. p. 95.

Against the Supremacy.

Drihten cwæð to Petpe. Du eart stænen : for þære	The Lord said to Peter, Thou art stony, for the
þære	f 2 strength

þære ƿræncðe his geleafan. ⁊ ƿor anƿæðnyrre his ⁊ ðetnyrre he unðerfencg ðone naman. ƿorþan ðe he geþeoððe hine ƿylfne mid ƿærtum mode to Eƿiſte. ſe þe iſ ƿtan gecƿeden fram ðam Apoſtole Paule: ⁊ ic timbrige mine cýpcan uppon ðýrrum ƿtane. þ iſ ofer ðon geleafan ðe ðu andetrt: Eall Godes gelaþung iſ ofer ðam ƿtane gebýtlod. þ iſ ofer Eƿiſte. ƿorþan ðe he iſ ſe gƿundſpeall eallra þæra getimbrunga his agenre cýpcan: Ealle Godes cýpcan ƿýnð getealde to anre gelaþunge. ⁊ ſeo iſ mid gecopenum mannum getimbroð: na mid ðeaðum ƿtanum. ⁊ eall ſeo býtling ðæra liſlicra ƿtana iſ ofer Eƿiſte gelogod. ƿorþan ðe ƿe beoþ ðuph ðone geleafan his luma getealde. ⁊ he une eallra heafod: Se þe býtlaþ of þam gƿundſpealle his ƿeopc hƿýrt to micclum lýpe: Se hælend cƿæþ. Ne maƿgon helle gatu naht togeaner

strength of his Belief, and for the steadfastness of his Confession, he took upon him that Name. Because he submitted himself with a constant mind to Christ, who is called Stone by St. Paul, I will build my Church upon this Stone; that is, upon the Belief which thou confessest. All God's Church is built upon this Stone; that is, upon Christ. For he is the Ground-wall, i.e. Foundation of all the Building of his own Church. All the Church of God is reckon'd one Congregation. And it is built with chosen Men, not with dead Stones. And all the Building of the living Stones is placed upon Christ. Wherefore through the Faith we are called his Members, and he is the Head of us all. He that buildeth not upon this Ground-wall, his Work will fall to great ruin. Our Saviour saith, The Gates of Hell shall not prevail against my Church. Sinners, and heretical Doctrine, are the Gates

geaner minne cýpcan. Leahtrar 7 ðpolliclar rýn-
 ðon helle gatu. forþan ðe
 hi læðað ðone rýnpullan
 rýlce ðurh gear into hel-
 le rite: Manega rýnðða
 gatu. ac heopa nan ne
 mæg ongear ða halgan ge-
 lapunge ðe is getimbroð
 uppon ðam færtan stane
 Eriſte. forðan ðe se ge-
 lýfeda þurh Eriſter ger-
 cýlðnyrre ætwin þam
 fneceðnyrrum ðæra ðeo-
 flicra corðnunga:

*Gates of Hell. For they
 lead the Sinful, as thro^g
 a Gate, into Hell Pu-
 nishment. Many are the
 Gates, but none of them
 hath Power against the ho-
 ly Church, which is built
 on that firm Stone, Christ.
 Because the Believers,
 through Christ's Protecti-
 on, shall be deliver'd from
 the Temptations of the
 Devil.*

Of the Power of the Keys.

He cwæð. Ic þe betæce
 heofonan riceſ cæge. ^b Nis
 seo cæig gýlðen. ne rýl-
 fpen. ne of nanum an-
 timbre germiþoð. ac is
 se anpealð ðe him Eriſt
 forgear. þ nan man ne
 cýmð into Godeſ rice
 buton se halga Petrus
 him geopenige þ inſær:
 7 swa hwæt swa ðu bintr
 ofer eorþan. þ biþ gebun-

*He said, I give unto thee
 the Keys of the Kingdom
 of Heaven. ^b The Key is
 not of Gold, nor Silver,
 nor made of any other
 Material; but is the Power
 which Christ gave to him.
 That no Man can enter the
 Kingdom of God, unless
 the holy Peter open for
 him the Entrance. And
 whatsoever thou bindest on*

^b It is not Gold, or Silver, or any thing but the Merits of Christ's Death, apply'd to true Penitents, can purchase Remission of Sins. So that there is little Encouragement, from hence, for the Trade of Indulgences.

ðen on heofonum : ⁊ Ða
 hƿæt ƿa Ðu unbintest o-
 þen eorþan ꝥ biþ unbun-
 ðen on heofenan : Ðine
 anƿeald he ƿorðear nu
 Petre ⁊ eac ƿýþþan ær
 hiſ uprtige eallum hiſ A-
 ƿortolum. Ða Ða he him
 on ableop þur cƿeþenðe. on-
 ƿoh haligne ƿarð. Ða ƿa
 manna ƿinna Ðe ge ƿor-
 ƿýfaþ beoþ ƿorðýfene :
 ⁊ þam þe ge ƿorðýfe-
 nýſſe ofunnon. him biþ
 oftozen ƿeo ƿorðýfenýſſe.
 Nellað Ða Aƿortoli næn-
 ne ƿihtƿýne mið heora
 mannumunge gebinðan.
 ne eac Ðone manfullan
 mihtigenðe unbinðan bu-
 tan he mið ƿorþe ðað-
 boze gecýrpe to liſes ƿe-
 ge : Ðone ylcan anðƿeald
 hæfð ƿe ſelmihtiga geti-

*Earth, that is bound in
 Heaven : and whatſoever
 thou unbindeſt on Earth,
 is unbound in Heaven^c.
 This Power he gave now to
 Peter: And alſo afterwards,
 before his Aſcenſion, to all
 his Apoſtles, at the time
 when he blew, [i. e. brea-
 thed] on them, thus ſaying,
 Receive the Holy Ghoſt.
 Thoſe Mens Sins,^d which
 ye forgive, are forgiven;
 and from whom you retain
 forgivenesſs, from him for-
 givenesſs is retained. The
 Apoſtles will not bind a-
 ny Righteous Man with
 their Excommunication; nor
 yet will they, with Indul-
 gence, unbind the wicked,
 unleſs he, with true Re-
 pentance, turn to the way
 of Life. The very ſame*

^c This Power of the Keys is given equally to all the Apoſtles, as well as to St. Peter.

^d The Gift of the Holy Ghoſt was given to them all: 'Tis here ſaid, receive **Þe**, not receive **Þou**, the Holy Ghoſt. This Power, which the Apoſtles received themſelves, according to the Commiſſion which was given them, they have communicated, and tranſmitted, to all Biſhops, and Priests, who are rightly conſtituted, and ordain'd, to the end of the World. God be thanked, that we have this right Ordination, and Succeſſion, in the reformed Church of *England*; which excludes all doubt of our belonging to the one Catholick, and Apoſto-lick Church; built upon that Foundation of the Apoſtles, and Pro- phets, of which Chriſt is the chief corner Stone.

þoð biſcopum. ⁊ halgum
 mæsse Pſeorzum gif hi
 hit æfter þære goðſpel-
 lican geſetnyſſe canſul-
 lice healdað. Ac for
 ði iſ ſeo cæig Petre ſin-
 ðepliſe betæht. ꝥ eall
 ðeodſcipe gleaplice to
 cnape. ꝥ ſpa hpa ſpa of-
 ſcyt ſſam annýſſe ðær
 geleafan ðe Petruſ ða
 anðette Epiſte. ꝥ him
 ne bið geſiþoð naþon ne
 ſýnna forgyfenýſ ne in-
 ſæp þær heofenlican ri-
 ceſ.

*Power bath the Almighty
 granted to Biſhops, and holy
 Priests, if they are careful
 to preſerve it, according to
 the Appointment of the Go-
 ſpel. And for this reaſon is
 the Key given apart to Pe-
 ter, that all People may
 wiſely know: that whoſoever
 flies off from the Unity of the
 Faith, which Peter then
 confeſs'd to Chriſt; that to
 him will be granted neither
 forgivenesſ of Sins, nor an
 Entrance into the Kingdom
 of Heaven.*

*The Danger of Schiſm is here, very clearly, and
 very pathetically expreſs'd: however calm and in-
 different Men now ſeem, in their Notions of it:
 But the Breach of Unity was not made, by a not
 being immediately in Subjection to St. Peter: becauſe
 we find that the Apoſtles had an equal ſhare in the
 Power of the Keys, and the Government of the
 Church. For ſo Men continue in the Unity of the
 ſame Faith, which St. Peter confeſſeth: they might
 maintain Catholick Communion, under any other A-
 poſtle or Biſhop.*

Against worshipping Saints or Images.

Et tu undeſbæc ſceoc-
 ca. hit iſ awriten. Man
 ſceal

*Get thee behind me, Sa-
 tan, it is written, Man
 ſhall*

ſceal hine gebiddan to his
 drihtne ⁊ him anum þeo-
 pian. hit is awriten on
 ðære ealdanæ. ꝥ nan mann
 ne ſceal hine gebiddan to
 anum þinge buton to
 Gode anum. forþam ðe
 nan gerceaft nyr purþe
 ðær purþmýnter. butan
 ge ana ſeþe ſcýppen is
 ealra ðinga. to him an-
 um pe ſceolan ur gebid-
 dan. he ana is for hlaforð
 ⁊ for God. pe biððað þin-
 gunga æt halgum man-
 num ꝥ hi ſceolan ur þin-
 gian to heora drihtne. ⁊
 to urum drihtne: Ne ge-
 biððe pe na ðeah hƿæpepe
 ur to him ſƿa ſƿa pe to
 Gode doþ: Ne hi ꝥ ge-
 ðarſian nellað ſƿa ſƿa ge
 engel cƿæþ to Johanne
 ðam Aporſtole. Ða Ða he
 ƿolde ſeallan to his fo-
 tum. he cƿæþ. Ne do
 Ðu hit na ꝥ Ðu me a-
 buge. Ic eom Godes ðeora
 ſƿa ſƿa Ðu ⁊ þine gebroþra.
 gebiðe Ðe to Gode anum.

*shall worship his Lord, and
 him only shall he serve. It
 is written in the old Law,
 that no Man shall pray to
 any thing, but to God a-
 lone: because no Creature
 is worthy that Honour,
 but he alone who is the
 Maker of all Things. To
 him only we ought to pray.
 He only is very Lord, and
 very God. We desire In-
 tercession of holy Men, that
 they will intercede for us, to
 their Lord, and our Lord.
 Nevertheless, we do not
 pray to them, as we do to
 God, nor will they suffer
 it, as the Angel said to
 John the Apostle, when
 he would have fallen at
 his Feet. Do it not,
 bow not thy self to me,
 I am God's Servant, as
 thou art, and thy Bro-
 ther, Pray to God on-
 ly.*

^e Homil. in Domin. i. in Quadrages. Bede Eccl. Hist. Lib. IV. cap. ix.
 page 283.

And for the worship of Images, we may learn the Sense of the Saxon Church, concerning that Point, from Sir.^a Henry Spelman, in his Notes upon the Council of London, where he speaks to this purpose; in answer to those, who affirm the use of Images to have been brought in by St. Augustine, “ Who, says he, will not say, that it is one thing “ to make use of Images, and another thing to adore them; but let us see who they were, and “ in what manner they used them: viz. The Ensigns of the Christian Warfare carried before them; the Image of Christ, and his Cross, being the Ensigns, or Profession of their Warfare. They bore, says Bede, a Cross of Silver, and the Image of our Saviour in a Picture. In this manner Augustine, and his Followers, are described, by Bede, to have come into the Presence of King Æthelbert. But Bede says, they bore a Cross for their Banner, Pro Vexillo: non pro Adoratione, not for Adoration. And again, in the next Page, “ But that you may understand the Use of the Images of Saints, and of our “ Saviour, which our Saxon Ancestors, and Bede “ himself, admitted of. Let that venerable Author tell you of it himself; who, writing of the Images of things in Solomon’s Temple, expresseth himself thus, “ If it was lawful to lift up the brazen “ Serpent upon a Pole, which the Children of “ Israel beholding, were saved alive: why may we “ not, by a Picture, bring into the Memory of the

^a Spel. Concil. Vol. I. pag. 217.

“ Faithful, that lifting up of our Saviour upon the
“ Cross, by which he overcame Death: or those
“ his other Miracles, and Cures, by which he won-
“ derfully triumph’d over the same Author of Death.
“ Since the sight of these things make oftentimes
“ a deep Impression on the Minds of the Beholders,
“ and to those who are ignorant of Letters, open as
“ it were a kind of lively reading, of the History
“ of our Lord. For Picture, in the Greek, is called
“ ζωγραφία, that is, a Writing that expresses the Life.
“ If it were lawful to make twelve brazen Bulls,
“ which, bearing up the Sea that was placed over
“ them, look’d towards the four Corners of the
“ Earth; what hinders our having Pictures of the
“ twelve Apostles, that shew us their going out into
“ all Nations, baptizing them, in the Name of the
“ Father, and of the Son, and of the Holy Ghost;
“ representing them, that I may so speak, before all
“ our Eyes, by a kind of Writing that describes them
“ to the Life? &c. This is, that use of Images, al-
low’d by Augustine, and his Followers, mentioned by
Bede: And which the great Master of Augustine,
Gregory the Great, declared in his Epistle to Sere-
nus, Bishop of Marfeilles, speaking of those Images,
which that Bishop had broken. For, says Gregory,
that ought not to have been broken, which was not
placed in the Churches to be adored, but only to in-
form the Minds of the Ignorant. But I will give
you the whole Passage: “ Moreover we have heard
“ some time ago, that your Brotherhood observing
“ some Adorers of Images, did throw down, and
“ break

“ break those Images, in your Churches. And in-
 “ deed, we commend the Zeal which you had in
 “ not permitting any thing to be worship’d, that
 “ was made with Hands. But we think you ought
 “ not to have broken those Images. For to this
 “ End are Pictures allow’d in Churches, that they
 “ who know not Letters, may at least be able to
 “ read, by looking upon the Walls, what they are
 “ not capable of reading in Books. Wherefore, your
 “ Brotherhood shou’d both preserve them, and hin-
 “ der the People from adoring them. That so
 “ those who cannot read, may have, from whence
 “ to gather some Knowledge of History: And the
 “ People be, by no means, permitted to Sin, by the
 “ Adoration of a Picture. Greg. Regist. Epist.
 “ Lib. IX. Indict. ii. Ep. 105.

Against Transubstantiation.

Sume ppeortar healðap
 ðæt hufel ðe bið on Ear-
 tep ðæg gehalgod ofer
 gear to reocum mannum.
 Ac hi miferð spyrðe deope.
 ꝥ ðæt halige hufel sceole
 fýnegian. ⁊ nellað un-
 derstandan hu mycele
 ðaðbote seo Pœnitentia-
 lisc tæcþ be þam. gif ðæt-
 hufel bið fýnig. oððe
 hæpen. oþþe gif hit for-
 lopen bið. oþþe gif mur-
 oþþe

Some Priests keep the Eu-
 charist, which is consecra-
 ted on Easter Day, all the
 Year for sick Men. But they
 very greatly do amiss; be-
 cause that hereby the holy
 Eucharist becomes finnewed.
 And they will not under-
 stand how greivous Penance
 the Pœnitential Book teach-
 eth concerning it; if the Eu-
 charist become finnew’d, or
 rotten, or if it be lost, or
 be

oþþe nýtenu ðurh gýme-
 learþe hit eðað : man
 rceal healðen ðæt halige
 hufel mið micelpne gý-
 mene. ⁊ ne forþealdan
 hit. ac halgian oðer eð-
 nipe to geocum mannum. a.
 embe vii. niht. oððe embe
 xiv. niht. ꝥ hit hupu fý-
 nig ne fý. forðon þe eal
 rpa halig bið ꝥ hufel þe
 nu to ðæg þær gehalgod.
 rpa ꝥ þe on earþen ðæg
 þær gehalgod : ðæt hu-
 rel iſ Eriſter lichama : Na
 lichamlice ac gartlice :
 Na ſe lichama ðe he on
 ðrowode. ac ſe lichama
 ðe he embe rppæc ða ða
 he bletrode hlaſ ⁊ pin
 to hufle anpe nihte ær
 hiſ ðrowunge. ⁊ cwæð be
 þam gebletrode hlaſe.
 Ðiſ iſ min lichama. ⁊ eft
 be þam halgan pine. þiſ
 iſ min bloðe þe bið for
 manegum agoten on fýn-
 na forgyfenneſſe : Un-
 derſtanðað nu ꝥ ſe Drih-
 ten ðe mihte apenðon
 þone hlaſ ær hiſ ðro-
 punge to hiſ lichaman. ⁊
 ꝥ pin to hiſ bloðe gart-
 lice. ðæt ſe ylca ðæg-
 pamlice

*be eaten of Mouſe, or Beaſt,
 by Negligence. Men ſhall
 preſerve the Holy Sacra-
 ment with much Care, and
 not reſerve it too long; but
 conſecrate new for ſick men,
 always within a Week or a
 Fortnight, that it be not
 ſo much as hoary. For ſo
 holy is the houſel, which
 now to day was conſecrated,
 as that which was conſe-
 crated on Eaſter Day. The
 Eucharist, is Chriſt's Body,
 not bodily, but ghofly,
 Not the Body in which he
 ſuffer'd, but the Body of
 which he ſpake, when he
 bleſſed Bread and Wine to
 the Eucharist, one Night
 before his Suffering; and
 ſaid of the bleſſed Bread,
 This is my Body: And
 again, of the bleſſed Wine
 This is my Blood, which
 is ſhed for many, for the
 Forgiveness of Sins. Un-
 derſtand now, that the
 Lord, who could turn that
 Bread, before his Suffer-
 ing, to his Body, and that
 Wine to his Blood, ghofly:
 that the ſame Lord bleſ-
 ſeth daily, by the Hands
 of*

pamlice blezraþ ðuph ra- of the Priest, Bread and
 ceþða hanða. hlaþ 7 pin Wine, to his ghostly Bo-
 to hiꝝ gaꝛtlican licha- dy, and to his ghostly
 man. 7 to hiꝝ gaꝛtlican Blood.
 bloðe:

*The whole Paschal Homily is, from the begin-
 ning to the end, a full and large Explication of
 this Doctrine. See Mr. Lisle, and Mr. Whelock,
 Page 462. These are some of the innumerable In-
 stances, of the pure Estate of the English Saxon
 Church. It wou'd be tedious to trouble the Reader
 with any more, having run the Preface out to so great
 a length, and hoping hereafter, that I may be able
 to give somewhat more of this kind to the Publick,
 as I shall find more leisure, and that it is not re-
 fused Encouragement.*

*I have dwelt so long upon the Argument of
 St. Augustine's Mission, because it seem'd to me,
 upon Examination of the whole Matter, that the
 Merits of that Controversy, had not been so fairly
 stated, or so well understood, as might have been
 wish'd; and as had given us a Representation of
 things more agreeable to Truth, and to the Honour
 of our Ancestors of the English Saxon Church:
 which ought not to have been charged, with those
 Corruptions, which some accuse her of, as having
 received them from St. Augustine; since she neither
 was infected with them, nor did he introduce any
 such Errors, they being known to be of much later
 date.*

*date. And I cannot but observe, that the Notion which has generally obtain'd, that the Church of Rome was then the same corrupted Church that it is now, has given a Prejudice to all who do not duly compare and consider things, against every thing that comes from thence: and so ignorant are some, in this particular, as that even St. Peter is in less Esteem with them, for having been Bishop of Rome. This is the Reason, why St. Augustine coming from thence, tho' upon the most kind, and charitable Errand in the World, is condemned all at once. All Arguments are brought against him, without hearing any one willingly on his side. But, I hope, it has been made appear (without any Honour which the present Church of Rome can arrogate to herself upon that account) that his Cause is capable of defence, as well as that of the Britains, who are so highly favour'd in Opposition to him. The Reader, upon comparing Circumstances on both sides, is left to make his Judgment. I have had no other Design, or Interest, in this Dispute, than to do Justice to Truth, and Innocence. I thought it was but Justice to assert the Innocence of his Character, whom those, who speak the worst of him, are forc'd, in Contradiction to themselves, to own to have been a Person of many excellent Virtues, and Qualities. And I think, moreover, our Ancestors having received Christianity from him, it has laid an Obligation of Gratitude to his Memory, upon all their Posterity; which shou'd rather
incline*

incline them to defend, than arraign him; and which ought never to be extinguish'd, or forgotten. I shall add but one thing farther on this Head. That this Misrepresentation of the Primitive State of the English Saxon Church, has not only been the Occasion of much Ignorance amongst our selves, and which has deprived us of a Capacity of making a most noble Defence for the Doctrine of the Reformation; but has likewise given occasion to the Papists, by our great zeal and fierceness against St. Augustine: to believe that we are equally Enemies to the Christian Faith, and Sacraments, which it must be own'd, on all Hands, be introduced. Hence it comes to pass, that we find the Benedictines of St. Maur, in summing up their Account of our Conversion, to upbraid us in this manner: ^a Let them ask the Father of their Faith, St. Gregory, and he will shew them; their Elders Augustine and his Assistants, and they will tell them; what Faith at the Beginning they embraced, how great Reverence, and Obedience, they paid to the Apostolick See; what Sacraments they once used, what Rites they were accusom'd to, in the Worship of God. Alas! those Altars, which they erected, have the Heterodox pulled down, and banish'd the Catholick Religion, of their Ancestors; having let in all manner of Errors and Impiety. ^b God give them Repentance, to the acknowledging the Truth, that they may recover themselves out of the Snare of

^a Deut. xxxii. v. 7.

^b 2 Tim. ii. 25, 26.

the Devil, who are taken Captive by him at his Will. This is a kind Prayer of the Benedictines, supposing us in such a wretched Estate. But did they rightly understand the present State of our Religion, both in Faith and Worship, how much more it agrees with that which was sent hither to us by St. Gregory, than what is now to be discover'd in the present Church of Rome; they had spared their commiserating Reflection, and must have been ashamed to produce it: And we assure them, we are not afraid, nor streighten'd, in our Answers to the Queries they object to us. For, from the Instances I have given of the Faith, and Worship, and Discipline introduced hither by St. Augustine; and continued for so long time in the English Saxon Church: it will appear, that we have enquir'd of our Father, St. Gregory, concerning the Faith he transmitted to us; and find, to our great Satisfaction, that we still retain it in the Apostles, and Nicene Creeds, and in the Holy Scriptures. But that he knew nothing of their Trent Articles, neither do we acknowledge them. We have enquir'd of our Elders, St. Augustine, and his Assistants, what Reverence was paid to the Roman See: and perceive that our Ancestors paid it that Reverence, which the Christian Religion wou'd allow them; while it had so good a Bishop as St. Gregory, who pretended not to Lord it over God's Heritage; but must declare that neither they, nor we, ought to reverence an usurp'd Supremacy, and a corrupt Church. We perceive
farthers

farther, that they then had, and we still retain those two Sacraments, which Christ appointed in his Church: and agreeable to the intent of his Institution, without the Corruptions of the Mass, and Transubstantiation. We have those Rites and Ceremonies, free from all Superstition, which are most reverend and decent in the Service of God, and most convenient for the State of our Church: herein keeping close to St. Gregory's Direction to St. Augustine, so that may not we now use their own Exclamations? Alas! The Altars which they erected, have the Heterodox destroyed: But who are the Heterodox, they or we? We adhere to the Catholick Faith, which St. Gregory and St. Augustine taught: They have added new and Heterodox Notions to the Christian Belief, and impose them as Articles of Faith. They have forsaken the ways of their Fathers St. Gregory and St. Peter, by bringing in so many Novelties and Absurdities; having let in all the Errors, Superstitions, and Impieties of Idolatry and Transubstantiation, and those other Blemishes, which so much at this Day, deface the Roman Church: so that the Prayer that they make for us is much more adapted to their own Circumstances; and we are not behind hand with them, in wishing charitably, which I do very sincerely. That God may give them Repentance to the acknowledging the Truth, That they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his Will.

But to return to the Homily on St. Gregory. It is printed from a Transcript I had made of it from one made by Dr. Hopkins, I believe, out of the Cottonian Book, Vitellius D. 17. because there I read it, Englyrcpe peode. whereas, in all the other Copies, it is Englyrcpe peode. The Homily is one of those which were prepared by Ælfrick, to be used in the English Saxon Church: and is the ninth in the second of those two Volumes, which contain'd a course of Sermons, and were to be recited to the People, in the course of one or two Years, as shou'd be judged most fit. He styles himself Ælfrick, Monk, and Priest, and dedicates both Volumes to Sigeric, Archbishop of Canterbury, whose Successor he was in that See. He professes, that for the Prevention of Heresie, and the Doctrine of Deceivers, he had in these Sermons chiefly followed the Authority of the ancient Fathers, viz. St. Augustine of Hippo, St. Jerom, Bede, and St. Gregory, &c. The reason of his translating these Books out of Latin into English, was not, as he himself declares, out of Presumption of any great Learning: but because he saw and observed, much Error in many English Books; which the unlearned, out of their Simplicity, took for great Wisdom. That it grieved him, that they knew not, and had not, the Gospel-Learning in their Writings; save such alone as understood Latin, and such as cou'd have those Books which K. Ælfred wisely translated out of Latin into English. These Books he humbly dedicates to Sigeric, and earnestly

earnestly beseeches him to correct them; and, in case he should meet with any thing Heterodox in them, that he would not spare to blot it out; because, says he, I had rather be reprov'd by your Clemency, than, by an unwary seducing, receive Praise from the Ignorant. I humbly implore your Clemency; to read this Exposition over: in like manner as the former, and to judge whether it be fit to be received by the Faithful, or rejected. The Reprehensions of the Envious in no wise move us, if this Performance shall not be discountenanc'd by Your Authority. The Transcript of this Homily I compared with that antient Parchment Book of Homilies in the Bodleian Library amongst Junius's Books N E. F. 4. being the second of those Volumes that had formerly belong'd to the Hattonian Library, an Account of which we have in that most elaborate Catalogue of Saxon Manuscripts by Mr. Wanley, which makes the second Volume of Dr. Hickes's Thesaurus p. 43. I had access to this Book, by the singular Courtesy of Dr. Hudson, a Person of so much Learning; that as he needs not envy it in any other, so has he that generous Quality to be found only in those great and generous Minds that are inform'd with a truly Scholar-like Genius; of not discouraging Learning, even in our Sex.

Having given an Account of the Homilist, some will expect, somewhat should be said of the Translator. I have been askt the Question, more than

once, whether this Performance was all my own? How properly such a Question may be ask'd by those who know with whom I live, I shall not dispute: But since some there are who may have a Curiosity to know the same thing, who yet suspect the Decency of such a Question: that they may be under no Uneasiness on this account, they may be pleas'd to understand that I have a kind Brother, who is always ready to assist and encourage me in my Studies. I might say much of my Obligations on this account: wou'd he permit me to express my self at large on that Subject. But as I think it no shame to me to take any Advice where it may be so easily obtain'd: so I should think it unpardonable to be guilty of such a Silence, as might make me seem averse to all Acknowledgment.

I have little more to add, than my Thanks to all my Encouragers, which have far exceeded the Number I cou'd have expected to a first Attempt: the greatest Part whereof have done me a great deal of Honour by the Countenance both of their Quality and Learning, and to all I am one way or other obliged for their Kindnesses and good Esteem. I am very glad to find so many of the Ladies, and those, several of them, of the best Rank: favouring these Endeavours of a Beginner, and one of their Sex. It may be some Excuse for me to them, to justify this Undertaking, and with which they will not probably be displeas'd: That the Conversion of the English here celebrated in this Homily, was affected by the Endeavours

deavours of a Pious Lady; Berhta the first Christian Queen of England: as the Conversion of the whole Roman Empire before had been by Helena Mother of Constantine the Great, by most affirm'd to have been a Native of this Island. That as the Southern Parts of England were first converted by Berhta's Endeavours, who engaged her Husband King Ethelbert to receive the Faith: so the Northern Parts beyond Humber, received the same blessed Influence, by the means of her Daughter Edelburga: who was highly instrumental in the Conversion of her glorious Consort, King Edwin the first Monarch of the English, and the greatest of all the Saxon Princes of those times. I might give many more Instances of this kind, Chlodefuinda Daughter of King Chlotharius persuaded her Husband, Alboinus, King of the Lombards, to become Christian. And Hermenegildus, by the solicitation of his Wife Ingundis, Daughter of Sigibert, and Sister to King Childebert, of an Arrian, became Orthodox. It were endless to repeat all the Instances of illustrious Women, that might be enumerated, as contributing to the Advancement of Religion, in their several Ages. But we may content our selves with late, and domestick, Examples, of two of the greatest Monarchs that the World has known: for Wisdom and Piety, and constant Success in their Affairs, QUEEN ELIZABETH, and ANNE QUEEN OF GREAT BRITAIN. And I think it some farther Apology for

for me, to the Ladies of Great Britain; that this is publish'd in the Reign of so highly Excellent a Lady: who, as She surpasses all her Royal Predecessors, in all noble and royal Accomplishments; so is She peculiarly eminent, in being both an Example, and Encourager, of all Virtues, and laudable Qualities in those of Her Sex.



A N
ENGLISH-SAXON
HOMILY.
ON THE
BIRTH-DAY
OF
St. GREGORY.

*That the Curious may be able, with greater Ease,
to read the Saxon, I have added this ALPHA-
BET; shewing wherein the Roman and Saxon
Letters agree, or differ.*

Ǻ	A	ǣ	æ
B	B	b	b
E	C	c	c
D	D	ð	d
Ǝ	E	e	e
F	F	f	f
G	G	g	g
h	H	h	h
I	I	i	i
k	K	k	k
L	L	l	l
ƿ	M	m	m
N	N	n	n
O	O	o	o
P	P	p	p
R	R	r	r
s	S	ſ	f
T	T	t	t
Ð	TH	þ	th
U	U	u	u
Ƶ	W	w	w
X	X	x	x
Y	Y	y	y
Z	Z	z	z
ȝ	And	ȝ	and

þ for þæt, or þat; that or that.

The Sense being imperfect, is signify'd by one Point,
thus [.] but a Period, comprehending the full Sense,
is concluded by three Points, placed thus [∴]

NA



NATALE
S. GREGORII Papæ.

ON THE
BIRTH-DAY
of St. Gregory.



Regonur
re halga
Papa En-
glicepe
þeode A-
postolon



REGORY
the Holy
Father,
the Apo-
stle of
the Eng-

þisum and þearðan ðæge *lish* Nation, on this present
æfter manigfealdum ge- Day, after manifold La-

* Which was the day of his Death, the *Obit*, or *Festival*, or *Commemoration*, or *Birth-day* of the *Saints*, being usually celebrated yearly on the day whereon they died; the Church being then assur'd of the Blessedness of the Saint, or that he had a new Birth or Translation from the Church Militant to the Church Triumphant: By such Commemorations the Church was thought to communicate with the holy Combatant, Confessor, or Martyr of Christ. That this was agreeable to antient Practice is evident from the account we have of the *Martyrdom* of *St. Ignatius*. See the Right Reverend the Lord Bishop of *Lincoln* Dr. *Wake's* Transl. page 229. According to which Primitive Custom the *Saxon* Church also observed the Commemoration of the *Obits* of her *Saints*: as more particularly with a just Gratitude she here does
B that

ðeopfum 7 halgum bours and Divine Studies,
 gecnyðnyrrum Godes happily ascended to God's
 rice geræliglice artað: Kingdom. He is rightly
 He is rihtlice Engli- call'd the Apostle of the
 scepe ðeode Apostol. *English* People, inasmuch
 forðan þe he þurh his as he through his Counsel
 1 pæðe 7 ranðe ur fram and Commission rescued us
 ðeoples biggengum æt from the Worship of the
 bpað. 7 to godes gelea- Devil, and converted us to
 þan gebiðe: Manige the Belief of God. Many
 halige bec cýðað his holy Books speak of his il-
 maþan ðpohznunge 7 lustrious conversation and
 his halig lif. ^b 7 eac his pious life; among these
 irtopia Anglora þa the History of *England*,
 þe Ælfræð cýning of which King *Ælfred* trans-
 leðen on Englisc apend: lated from the *Latin* into
 Seo bec sppeçð ge- *English*. This Book speak-
 noh spuzelice be þisrum eth plainly enough of this
 halgum pepe: holy Man. Nevertheless
 pe þeah sum ðing we will now say something

¹ pæð. *Cod. Hatt.*

that of her great Apostle St. Gregory. This appears from an ancient Kalendar, or *Menologium*, wherein we find the Day to be thus fixed, *ad 12 Martii*. See the Appendix.

^b This is a remarkable Testimony of the Royal Translation of *Bede's* Ecclesiastical History out of *Latin* into *English*, or into *Saxon* by King *Ælfred*, which Mr. *Whelock*, in his *Preface to the Reader*, introduces with no less Authority than that of the *Saxon* Church; and that with very good reason, the Church having appointed this Homily to be read upon the Festival of St. Gregory; his words are these, *Rem vero confirmat Ecclesia Saxonica. iv Iduum Martii Sancti Gregorii Papæ Urbis Romanæ Inclyti Maniga halige bec, &c.* The Sermon from whence he quotes this Rubrick is referr'd to by him in the Margin, under this Title, *Serm. Cath. MS. Sax. Bibl. Publ. Cantabr. pag. 300.*

BIRTH-DAY OF S. GREGORY. 3

¹ rceoplice eop be him in few words concerning
² bepeccan. forðan þe reo him; because the aforefaid
 forperæde boc niſ eop eal- Book is not known to you
 lum cuð. þeah þe heo on all, altho it is tranſlated
 Englifc apenð ³ iſ. Der into *Engliſh*. ^d This bleſſed
 eaðig ^e papa Gregoriuſ Father *Gregory* was born of
 pær of æpelpne mægðe ⁊ Noble and Religious Pa-
 of eapfærte acenned: rents. His Anceſtors were
 Romaniſce witan pæron of the *Roman* Nobility, his
 hiſ maȝor. hiſ fæðer Father called *Gordianuſ*,
 hatte Gordianuſ. ⁊ Felix and *Felix* that pious Bi-
 re eapfærta papa pær hiſ ſhop was hiſ ^e fifth Fa-
 fiſta fæðer: He pær ſpa ther. He was, as we

¹ rceoplice. *C. Hatt.* ² gepeccan. *C.H.* ³ iſ. *C.H.*

^e The word *Papa*, which is uſed in the *Saxon*, and which I have tranſlated ſometimes *Biſhop*, ſometimes *Father*, and ſometimes *Pope*, is not to be underſtood as if the Biſhop of *Rome* did then pretend to the Title of Universal Biſhop, as the Popes at preſent do; for how much this holy Biſhop diſliked any one's aſſuming to himſelf that Character, appears from the ſeveral Epiſtles referr'd to in Mr. *Leſſy's* Letter to the Biſhop of *Meaux*, printed at the end of Dr. *Hickeſ's* Letters in Anſwer to a Popiſh Prieſt, and particularly in the Letter of this Excellent Biſhop to *Mauriciuſ* the Emperor, in which he ſo notably taxes the Arrogance of *John* Patriarch of *Conſtantinople*, for aſſuming to himſelf the Title of an Universal Supremacy; which Letter I have therefore given you in the Appendix.

^d This account of him may be alſo ſeen at large in *Bede's Eccl. Hiſt.* lib. 2. c. 1. altho' that part of it by the Royal Tranſlator was omitted, or has ſome way at leaſt been loſt.

^e The *Saxon Homiliſt* has learnedly expreſs'd the original word *Atavus* by fiſta fæðer, that is, the fourth from hiſ Father, or hiſ Great-Grandfather's Grandfather: agreeable to that old Verſe of *Plautuſ* the Comedian,

ƿpa ƿe cƿædon. ƿop ƿo-
 pulde æþelbopen : Ac
 he oƿenƿtah hiƿ æþel-
 bopenýſſ mid halgum
 þeapum 7 mid góðum ƿe-
 opcum geglende : Ene-
 gopuſ iſ gƿeciſc nama
 ƿe ƿƿegð on leðenum
 geƿeopðe Vigilantiuſ.
 þæt iſ on Engliſce ƿa-
 colpe : He ƿær ƿƿýðe
 ƿacol on góðeſ beboðum
 þa þa he ſýlf heƿi-
 genðlice leofode. 7 he
 ƿacollice ýmb maneƿpa
 þeoda þeapƿa hogode. 7

have ſaid, in reſpect of
 the World, nobly deſcend-
 ed : But he adorn'd, and
 exceeded his high Birth,
 with a holy Converſation
 and good Works. ^f *Gregory*
 is a *Greek* Name, which ſig-
 nifies in the *Latin* Tongue
^g *Vigilantiuſ*, that is in *Eng-
 liſh*, ^h *Watchful* : He was
 very diligent in God's Com-
 mandments, while he him-
 ſelf lived moſt devoutly, and
 he was earneſtly concerned
 for promoting the Advan-
 tage of many Nations, and

1 2 3 4 5 6
Pater, avos, proavos, abavos, atavos, tritavos.

Atavus eſt quintuſ pater, the fifth Father, as *Tanaquil. Fab.* obſerves in
 his Notes on the firſt Ode in *Horace*. This Mr. *Somner* did not take
 notice of, explaining the Word by *Tritavus*, which would be the
 ſixta ƿæðeſ. The whole *Latin* Series is critically diſcuſs'd in the
Etymol. of *J. Ger. Voſſ.* under the Word *Avus*.

^f *Tenſões*.

^g It is the ſame alſo with *Vigiliuſ*. And *Goſcelin*, in his *Hiſt. Mi-
 nor. cap. 2.* ſpeaking of St. *Gregory*, calls him *Gregoriuſ ſecundum ſuum
 Nomen pervigil. Vid. Angl. Sacr. Part. II. pag. 56.* And *Pauluſ Dia-
 conuſ*, who firſt writ the Life of St. *Gregory*, and is follow'd by all the
 after Writers on that Subject, obſerves, that *ex Græco eloquio in noſtra
 lingua* [which is the *Latin*] *vigilator, ſeu vigilanſ ſonat.*

^h *ƿacolpe, Wakeler*; of this kind we may reckon our *Wake,
 Wakelin, or Wacelyn, Wakevil, Wakefield, &c.*

BIRTH-DAY OF S. GREGORY. 5

heom liſer pæg Ʒerpu- made known unto them the
 telode : he pær fram way of Life. He was from
 cildhaðe on boclicum his Childhood instructed in
 lapum Ʒetyð. ⁊ he on the knowledge of Books, and
 þære lare Ʒa Ʒeræli- he ſo proſperouſly ſucceeded
 glice þeah ꝥ on eal- in his Studies, that in all the
 re Romana býrig næs City of *Rome* there was none
 nan hiſ Ʒelica Ʒeþuht : eſteemed to be like him.
 he Ʒecneoðlæhte æfter He was moſt diligent in fol-
 Ʒirra lareopa Ʒebýrnun- lowing the Example of his
 ga. ⁊ næs forƷýtel ac Teachers, and not forget-
 ƷeƷærtnode hiſ lare ful, but fixed his Learning
 on færð-haſelum Ʒe- in a retentive Memory. He
 mýnde. he hloð mið ſuck'd in with a thirſty De-
 þurƷtigum bƷeoƷte þa ſire the flowing Learning,
 fleopenðan lare þe he which he often, after ſome
 eft æfter fýrƷte mið time, with aⁱ Throat ſweeter
 hunig ƷƷetƷe þƷohte than Honey, and with an

ⁱ *With a Throat, i. e. Voice or Tongue.* This is the very Character
 which *Cicero*, the great *Roman* Orator, gives of *Nestor*, the wiſeſt of
 the *Grecians*; of whom he ſays, *Ex ejus lingua melle dulcior fluebat*
oratio. *De ſeneſtute, cap. 9.* But he tells us *Homer* had ſaid it before
 him; and you'll find he did, *Iliad. i. v. 249.*

Τὸ καὶ ἀπὸ γλώσσης μέλιθ' ὀλυκίων ῥέειν αἰδῆ.

—Whose Tongue pour'd forth a Flood

Of more than Honey ſweet Diſcourſe. Chapman's Tranſl.

This, it ſeems, was the received Character of *St. Gregory's* Eloquence,
 as appears from *Goſcelin of Canterb.* who in his *Hiſt. Min. c. 22.* ſtyleſ
 him *Melliſſius Papa Gregorius*, *Angl. Sacr. Part. II. p. 65.* And no
 doubt this Author took the Notion from *Paulus Diaconus*, in the very
 words which are tranſlated in this *Homily*, and which are thus in *La-*
tin: Hauriebatque ſitibundo doctrinae fluentia pectore, quæ poſt congruenti
tempore mellito gutture eruſtaret. See his *Life of St. Greg. in the Bened.*
Edit. p. i. c. 2.

þærlice bealcode: On agreeable Eloquence poured
 geonglicum gearum þa out. In his younger Years,
 þa his geogud æfter when his Youth might na-
 gecynðe woruld þing lu- turally make him love the
 rian sceolde. þa ongan things of this World, then
 he hine sylfne to gode began he to dedicate him-
 geðeodan ⁊ to eðle þær self to God, and with all
 uplican lifes mid eallum his Desires to breath after
 gepilnungum onðian: the Inheritance of a Hea-
 witoblice æfter his venly Life. For after his
 fæder forðriðe he ap- * Father's departure he e-
 ærde six munuclic on rected¹ six Monasteries in

^{*} The Saxon Homily rightly makes use of fæder in this place, not following *Paulus Diaconus*, who has it *Parentum obitu*; for it was after the Death of his Father only, that he erected these Monasteries, his Mother *Silvia* living some time after, as has been well observed by the *Benedictines* of the Congregation of *St. Maur*, from *J. Diac. lib. i. cap. 9.* See their Life of *Greg. lib. i. c. 2. §. vi.*

¹ As to the number of Monasteries the Historians generally agree. The seventh, which is said to be built within the Walls of the City of *Rome*, was dedicated to the Honour of *St. Andrew* the Apostle, and situate near the Church of *St. John* and *St. Paul* on Mount *Scaurus*. In this, having taken upon him the Monastick Habit, he lived under the Government of two venerable Abbots, *Hilarion* and *Maximianus*; after these, tho' unwillingly, he was prevailed upon to take that Government upon himself. See *Johan. Diac.* in the Life of *S. Greg. lib. i. c. vi.*

Baronius, in the Year 581. n. 8. will have it, that *Gregory* had for his Instructor in the Monastick Discipline no other than *Valentius* or *Valentio*; to whom, having struck *Hilarion* out of the Catalogue, succeeded *Maximianus*, *Pretiosus*, and *Probus*. But with this Account the Learned *Benedictines* of *St. Maur* are in no wise pleased; who after an ingenious Disquisition of the matter, give us this Series of the Abbots of *St. Andrews*; *Hilarion*, *Valentius*, *Maximianus*; who presided in the Monastery at the time when *Gregory* was made Legat;

But

Sicilian-lande. ⁊ þæt ƿeo-
 ƿoðe binnon Romana by-
 ƿiƿ ƿeƿimbroðe. on þam
 he ƿylf ƿegolice unðer
 abbodeſ hærum ðroht-
 noðe : Ða ƿeoƿon mýn-
 ƿtƿu he ƿelenðe mið hiſ
 aƿenum. ⁊ ƿenihƿum-
 lice to ðaƿhƿamlice biƿ-
 leoƿan ƿeƿoðoðe : Ðone
 oſeƿeacan hiſ æhta he
 aſpenðe on ƿoðer þear-
 ſum. ⁊ ealle hiſ æðelbo-
 pennýſſe to heoƿonlicum
 ƿulðe aƿenðe : he eoðe
 æƿ hiſ ƿeƿýnneðnýſſe

Sicily; and the ſeventh he
 built in the City of *Rome*;
 in which he himſelf lived
 as a Regular, under the
 Government of the Abbot.
 Theſe ſeven Monafteries he
 adorn'd with his own Sub-
 ſtance, and plentifully en-
 dow'd them for their daily
 Subſiſtence. The remain-
 der of his Eſtate he be-
 ſtow'd on God's Poor; and
 he exchanged his Nobili-
 ty of Birth for heavenly
 Glory. He was uſed^m be-
 fore his Conſervation to

But after his Return from his Embaſſy, *Gregory* ruled the Monaftery himſelf; in which Government *Peter* at length ſucceeded, and held the Chair while the Holy Father writ his Dialogues. See the Life of *Greg.* lib.i. c.2. §. viii. by the ſame Learned *Benedictines*. They obſerve likewise that *Bollandus* reads from two MSS. inſtead of *Hilarionis*, *Laurionis*; but thinks it ſhould be read *Valentionis*. And it may not poſſibly be amiſs to take notice, that one of our *Engliſh* Hiſtorians agrees with the reading of his two MSS. giving this account of St. *Gregory's* ſucceeding to the Government of the Monaftery: *In quo poſt primos Abbates Laurionem & Maximianum tertius ipſe præſuit.* See *Will. Thorn* Monk of St. *Auguſtin's Cant.* in his *Hiſt. of the Abbots of St. Auguſtin's inter x. Script.* pag. 1757.

^m I. e. before his exchange of the Secular Habit for the Eccleſiaſtick. This deſcribes the Holy Father before this Change in the Secular Office of *Prætor Urbanus*, in which being oblig'd to uſe the Enſigns of this Authority, we find him array'd in the Robe of State appropriate to the Magiſtrate who held that high Office. *Gregorius Turonensis*, and from him *Paul. Diacon.* tells us, it was the *Trabea*, and ſeems

geond Romana buph pass along the City of *Rome*
 mid ¹ fellenum gyl- in Garments of Silk, spark-
 lum. ⁊ rcinendum gym- ling with Gemms, and a-
 mum. ⁊ neadum gold dorn'd with rich Embroide-
² fpræterode: Ac æfter ry of Gold and Red. But
 his gecyrrpednyrrre he after his Conversion he mi-
 þenode goðer þearfum ⁊ nistred to God's Poor, and
³ hine sylfe þearfa mid himself took upon him the
 pacum ⁴ pærlre befan- Profession of Poverty in a
 gen: Ðra fulfremedlice mean Habit. So perfectly
 he ðpohtrnode on angyn- did he behave himself at the
 ne his gecyrrpednyrrre beginning of his Conversion,
 rra þ he miht þa iu beon that he might hereafter be

¹ pallenum gylplum. C.H.

² gefpræterode. C.H. ³ him. C.H. ⁴ pærlre. C.H.

seems to give us the Image of Gregory thus habited *serico contectus, ac gemmis micantibus solitus erat per urbem procedere trabeatus*. By which it appears, that the *Trabea* was made of some rich Silk, and adorn'd with Jewels and Gold Embroidery. This *Trabea*, embellish'd with Jewels and Embroidery, was in antient times worn only by the Emperors themselves in their Consulship. Now we find in Gregory's time it was also made use of by the *Prætor*. The Poet *Claudian* gives us these flourishing Descriptions of it in the several Consulships of *Honorius*:

————— *Cinctusque mutata Gabinos*
Dives Hydaspæis augecat purpura gemmis;

And again,

————— *Asperat Indus*
Velamenta lapis, pretiosaque fila smaragdis
Ducta virent. —————

And in the last,

Membræque geminato trabee viridantia cinctus

Those

ge tealð on fulfne meoþa reputed in the number
halgena ge teal: he lufode of perfect Saints. He ob-
for hæfeð nýrre on met- serv'd much Abstinence in
tum 7 on ðrýnce. 7ⁿ on Meat and Drink, in watch-
pæcean. 7 on runðrigum ing, and in frequent De-
gebedum. þe pto eacan he vations. He suffer'd more-
þroþode ringallice un- over continual ° Indisposi-
trum nýrre. 7 swa he rtið- tion of Body, and the more
licor mid anðpearðum un- severely he was oppress'd
trum nýrrum¹ of fete pær with his present Infirmities,

¹ of fete. C. H.

Those who would see more to this purpose may consult the learned and ingenious *Roman Antiquary* Mr. B. Kennet, *Antiq. Part 2. c. 8. p. 297*: The *Prætor Urbanus* was a Magistrate who had a judicial Power of deciding Cases of Right and Wrong between the Citizens, in some measure resembling our Lord Mayor.

ⁿ Here seems some Word or other to be wanting in the *Saxon*.

° This account of his continual Indisposition he gives us in his own words, in his Epistle to *Leander* Bishop of *Sevil*; by which Epistle he dedicates to him his Moral. on *Job*, which he had undertaken at his request. *Quò malis præsentibus durius deprimor, eò de æterna certius præsumptione respiro.* But it may not be amiss to give you the whole thus in *English*: viz. "For while the Body is worn out with trouble;
" the Mind also being affected, the Power of Eloquence decays:
" Many Years now have pass'd, in which I have been tormented with
" frequent Pains in my Bowels, every hour and every moment, my dige-
" stion being weaken'd, I begin to be quite tired out. I scarce breath
" thro' slow but unintermitting Fevers. In the mean time, while I
" diligently consider with my self what the Scripture saith, *Every Son*
" *which the Lord receiveth, he chasteneth*, Heb. xii. 6. the more I am
" oppress'd with my present Infirmities, with the greater certainty
" do I breath after eternal Life. And perhaps this was the Design
" of Divine Providence, that I being smitten should explain *Job*,
" who was also smitten, and might better understand the Mind of
" him

ꝥpa he geornfullicon the more earnestly did he
 þær ecan lifer gepilnode. desire Eternal Life. Then
 þa undergeat se papa the Pope which at that
 þe on þam tuman þæt time sat in the Apostolick
 aþortollice sætl gerec See, when he perceived
 hu se eadige Gregorius that the Holy *Gregory* was
 on halgum mægnum þe- greatly increased in spiri-
 onde pær. ⁊ he þa hine tual Virtues, he took him

“ him that was under the Lash by the Stripes which I feel my self.

So far was the Holy Father from thinking bodily Infirmities a just
 occasion for excluding Men from ministring in Divine Offices, that he
 judged it a great Qualification for disposing Men to that Composedi-
 ness and Seriousness of Temper, that is fittest for Men employ'd in
 Sacred Things: but those were Times, when a loud Voice, and airy
 Conversation, and that Easiness and Indifference which is equally con-
 cern'd for all things or for nothing, were not receiv'd and admitted
 amongst Men for the only Standard of Good Humour and Christian
 Charity. Studious Men, who macerated their Bodies and impair'd their
 Health, by Mortification, and Watchings, and Labours, for the Good of
 the Church, were looked upon as venerable, and to be admir'd by all
 good Men: and their Prayers and Administrations, who had so little
 Interest in the World, were thought to have so much greater efficacy
 in procuring Heavenly Blessings. It is very remarkable that some of
 the greatest Saints and Men of the most celebrated Virtue and Learning
 have not always enjoy'd the greatest share of Health. God Almighty
 intermingling his Blessings and Corrections so as is most for his Glory
 and our Good. Ill Health is many times a natural Consequence of
 hard Study, and by an extraordinary Application and Intention of the
 Mind, the bodily Strength is much enfeebled: And the Goodness of
 God, which knows always what is best for Men, when he blesses
 them with any signal Improvements in Virtue or Learning, is apt to
 cast in such Interruptions, as may make them remember they are but
 Men. For this reason *St. Paul* tells us he had given him a *Thorn in*
the Flesh; such bodily Afflictions, as he knew were the *Messengers*
of Satan to buffet him, lest he should be exalted above measure: But
 he did not from hence conclude himself unfit for the Ministry; but
 was resolv'd the more to acquit himself worthy of it, in that he was
 thought worthy of such a Conflict for the sake of Christ.

BIRTH-DAY OF S. GREGORY. II

genam of þære munuch- from converſing with
 cepe ōpohznunge ⁊ him Monks, and appointed him
 to 'fýlſt geret on dia- to be his Aſſiſtant, hav-
 conhaðe ge enðe býpðne: ing ordained him a ^p Dea-
 Ða gelamp hiſ æt rumum con. It happen'd at ſome
 ræle. ꝛpa ꝛpa gýt ꝛop time, as it often doth,
 ofſt ðeð. þæt Engliſce that ſome *Engliſh* Mer-
² cýðmen bpohzon heo- chants brought their Mer-
 pa pape to Romana-bý- chandizes to *Rome* : And
 rið. ⁊ Gregoriuſ eode Gregory paſſing along the
 be þære ſtꝛæt to þam Street to the *Engliſh*-men
 Engliſcum mannum heo- taking a view of their
 pa þing ſceapiðende: Ða Goods, he there beheld a-
 gereah he betpuxſ þam mongſt their Merchandi-
 papum cýpecnihtar ge- zes ^a Slaves ſet out to ſale.
 rette. þa ꝛapon hꝛiter They were white comple-
 lichaman ⁊ fægꝛer and- xion'd, and Men of fair
 plitan men. ⁊ æðelice countenance, having noble

¹ gefýlſt. C. H.

² cýppmen. C. H.

^p His being received to the Order of Deacon is thus expreſs'd by *Paul. Diac. Eccleſiaſtici ordinis officio ſublimavit, Levitamque ſeptimum ad ſuum adjutorium adſcivit.* The Pope promoted him to the Eccleſiaſtical Order, and took him to be his Aſſiſtant, having ordain'd him his ſeventh Deacon. From which there are two things to be obſerv'd ; firſt, that the Order of Deacon is expreſs'd by the Word *Levita*, anſwerable to that of the *Levites* in the *Mofaical Law*. Secondly, that that antient Cuſtom was ſtill in force at *Rome*, of which *Cornelius* the Biſhop of *Rome* makes mention in his *Ep. Euseb. lib. vi. cap. 43.* that there ſhould be only ſeven Deacons. In all likelihood in imitation of the firſt Apoſtolic Church, in which ſeven Deacons only were ordain'd. This matter may be ſeen in the Life of *Gregory* by the often cited *Benedict. lib. i.*

^a *William Thorn* Monk of *St. Auguſtin's Canterbury* tells us, there were three of theſe Boys : *Vidit in foro Romano tres pueros Anglicos læſtei candoris venales.* X. Script. p. 1757. c. 1.

ȝeƿeaxonðe : Gregorius þa beheold þara cnapena
 plite 7 beƿpan of hƿil-
 cepe ðeode hi ȝebrohƿe
 ƿæron. þa ȝæde him man
 ꝥ hi of Engla lanðe ƿæ-
 ron 7 ꝥ þara þeode men-
 niſc ȝƿa plitig ƿære :
 Eft þa Gregorius be-
 ƿpan hƿæðer þær lanðer
 folc Crisƿten ƿære þe hæ-
 ðene ; him man ȝæde ꝥ
 hi heaðene ƿæron. Gre-
 gorius þa of meƿear-
 ðre heortan langrume
 riçcetunge teah 7 cƿæð.
 ' ƿæ la ƿa. ꝥ ȝƿa ƿæ-
 ȝreſ hiƿer men ' ȝynðon
 þam ȝƿearƿan ðeofle
 unðer ðeodðe : Eft
 þa Gregorius beƿpan
 hu þære þeode nama
 ƿære þe hi ofcumon.
 him ƿær ȝeanðƿýrð
 þæt hi Angle ȝenemn-
 ðe ƿeron : Ða cƿæð
 he rihtlice hi ȝynðon

Heads of Hair. And *Gre-*
gory, when he ſaw the
 Beauty of the Young Men,
 enquired from what Coun-
 try they were brought, and
 the Men ſaid from *England*;
 and that all the Men in
 that Nation were as beau-
 tiful. Then *Gregory* asked
 them whether the Men of
 that Land were Chriſtians,
 or Heathens; and the Men
 ſaid unto him they were
 Heathens. *Gregory* then
 fetching a long Sigh from
 the very bottom of his
 Heart, ſaid, Alas! alas!
 that Men of ſo fair a Com-
 plexion ſhould be ſubject to
 the Prince of Darkneſs. Af-
 ter that *Gregory* enquired
 how they call'd the Nation
 from whence they came.
 To which he was answer'd,
 that they were called *Angle*
 [that is, *Engliſh* :] Then
 ſaid he, rightly they are

* *Well a way* is in common uſe to this day in the North, to
 expreſs their Grief, or Surprize.

† *Spearƿan ðeofle*. Word for word *the Black Devil*; the
Saxon Phraſe for the Prince of Darkneſs.

Angle gehatene. forðan þe hi Engla plihƿe hab- bað. ⁊ ƿilcum gebaƿe- nað þæt hi on heofonum Engla gefepon beon : Gyt þa Gregoriuſ be- ƿpan hu þære ſcýpe na- ma ƿære þe þa cnapan of alæðde ƿæron. him man ſæde ¹ þ þe ſcip- men ƿæron ² Deiri geha- tene : Gregoriuſ and-	called <i>Angle</i>, because they have the Beauty of Angels, and therefore it is very fit that they ſhould be the Companions of Angels in Heaven. Yet ſtill <i>Gregory</i> enquired what the Shire was nam'd from which the Young Men were brought. It was told him that the Men of that Shire were call'd ¹ <i>Deiri</i>. <i>Gregory</i> an-
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¹ þæt þa. C. H.

² Depe. C. H.

¹ Depe, Deiri, & Deira. That this was part of the Kingdom of the *Northumbrians*, is aſſerted by the generality of our Hiſtorians, who agree with *Bede*, *Hiſt. Eccleſiaſt. lib. iii.* in the Diſiſion of it into the two ſeſeral Kingdoms of *Deiri* and *Bernicii* : *Depra* ƿice and *Beopnica* ƿice, or as the *Saxon Chron.* has it, *Deapne* ƿice, p. 29. 23. & 32. 7. And *Bæpnice*, p. 30. 2. and *Beopnice*. 44. 26. But they are not ſo well agreed, as to the Limits of the two leſſer Kingdoms. *Richard Prior* of *Hexham* (*Vid. X. Script. p. 285.*) fixes the Limits of *Deira* between the Rivers *Humber* and *Tees* ; but thoſe of *Bernicia* between the *Tees* and *Twede*. He affirms, That ſome of the *Northumbrian* Kings reign'd only over the *Deiri*, as *Elle* ; others over the *Bernicii* only, as *Adda*, the Son of *Ella* : Some over both the *Deiri* and *Bernicii*, as *Edwine* Son of the ſame *Ella*, and *St. Oſwald* and *Oſwius*, from whoſe Times the Kingdom remain'd entirely under one. And this Diſiſion *Mr. Somner* ſeems to approve of, in his *Gloſſ. voce Deopna mægþe* in complaiſance to *Mr. Camden*, in *Ottadinis*. But the Learned Antiquary (which may well be excuſed in ſo large and laborious a Work) ſeems to have overlook'd what he had before deliver'd in *Brigant*. where he aſſigns to *Deira* all that lies between *Tine* and *Humber*, and to *Bernicia* all from *Tine* to the *Frith* of *Edenburgh*. To this Diſiſion I am rather inclin'd to agree, in reference to the Ety-mology of the word, which our Antiquaries will have derived from *beop*, ſignifying wild Beaſts, and that this Diſiſion of the Kingdom

took

pýpðe. ꝥæl hi rýndon Deiri fwer'd, Well they are
 gehatene. ꝥopðam þe hi called *Deiri*, because
 rýnð ꝥnam ꝥnaman gene- they are deliver'd from
 roðe 7 to Eriſter milðhe- Wrath and called to the
 opznerre ꝥecýgeðe :: Gyꝥ Mercy of *Chriſt*. Yet

took its Name from the Woods which gave them ſhelter. Theſe
 Woods, in all probability, extended from the *Humber* to the *Derwent*,
 which empties it ſelf into the *Tine*, taking in *Deoppalð* and *Deop-*
ham in its way, which all of them bear ſome affinity with the Name.
 The latter of which lies beyond the *Tees*, betwixt it and the *Derwent* :
 And there is a Deſcription of it agreeable enough to our Conjeſture,
 given in that elegant *Saxon Poem*, which was firſt printed in *Simeon*
Dunelm. X. Script. p. 76. and again in the laſt Page at the End of the
 Gloſſary ; but ſince much more correſtly in Dr. *Hickes's* Learned and
 moſt Complete *Theſaurus*, with a *Latin* Tranſlation and Notes of the
 Right Reverend the Lord Biſhop of *Carlisle*.

And þepe ꝥepexen
 ꝥuða ꝥertern mýcel.
 ꝥuniap in þem ꝥicum
 ꝥilða ðeop manize.
 In ðeopa ðalum
 Deopa ungeþum ::

<i>Ibique crescit</i>	And there likewise grows
<i>Silvarum Saltus ingens ;</i>	A woody large Defence ;
<i>Sinus poſſident</i>	In the Thickets dwell
<i>Feræ quamplurimæ ;</i>	Of wild Beaſts great ſtore ;
<i>In vallibus profundis</i>	In the Vallies deep
<i>Damarum turba innumera.</i>	Herds numberleſs of Deer.

And now if I have given the *Deiri* too large an extent of Dominion,
 the juſtly celebrated Character of the Learned and Judicious Editor
 of the *Saxon Chron.* who carries it farther, will ſtand between me and
 Censure. He agrees in the Derivation of the Word from *Deop Fera* ;
 but to the Kingdom of *Deira* he alots all that lies between *Humber* and
Twede, and includes by Name *Yorkſhire*, *Lancashire*, *Westmorland*, *Cum-*
berland, *Northumberland*, and Biſhoprick of *Durham* : To the *Beop-*
nicaſ he assigns all that lies between the *Twede* and the *Frith* of *Eden-*

burrow.

BIRTH-DAY OF S. GREGORY. 15

þa he berpan hu ɿ again he enquired what was
 þære ɿcpe cyning ȝe- the Name of the King of
 hazen. him ɿer ȝeand- their Province; he was an-
 ȝpanoð þ ɿe cyning ȝelle ſwer'd, that the King's
 ȝe hazen ɿære : ȝpæt Name was " *Ælla*. There-

burrow. But after all, it will not be impossible to reconcile all these Divisions upon the Foot of that account which the *Prior of Hexham*, as afore cited, gives us of the different Extent of Dominion that different Kings were possessed of, according to their several Rights or Claims of Succession, and the Events of War.

" *Ella*. As it was customary with the Northern, as well as other Nations, to take Names which had somewhat of good Importance; so that of *Ella* may deserve particular Observation, since it may be derived from *Ellen*, or according to the *Cimbric* Poets, *eliun*; the *Francic* *Ellan*, and *Francic* Poetical *Ellean*; by which is understood Courage, Greatness of Soul, Study, Labour, Diligence, Virtue, &c. Of which the Incomparable Author of the immense Treasure of North. Antiq. gives us several Instances; as in the *Saxon* Paraphr.

Lunnoðe ȝeopne.

ȝpɿlc þær æþelinger

Ellen ɿære :

Full well he knew

What the noble Hero's

Virtue was.

And so in *Herbar Sag.* c. xii. aſl oc eliun, Strength and Courage. For aſl, according to *Ol. Verel.* signifies Strength of Body; eliun, the Virtues of the Mind. Again, in the *Francic* Harmony, c. xxxvi. ȝabða im ellen ȝuoð ȝhɿɿɿta ȝɿtahtɿ. *He had Courage and generous Thoughts.* From all which it appears, That *Ella* had a most generous Signification, intimating all kinds of Virtue, but chiefly those of the Mind. *Vid. Grammat. Angl. Sax.* p. 128. *Ella* was the first King of the *Deiri*, when *Ida* was the first King of *Bernicia*; whose Progeny after them enjoy'd the two Kingdoms, some of them separately, and some the whole *Northumbrian* Kingdom entire, according as their several Claims, or the Chance of War gave them possession. Thus *Edwine*, Son of this Great King *Ella*, as *Speed* calls him, King of the *Deirians*, was the third King that possess'd the same, the *Eight of Bernicia*, the second King, but
first

þa Gregorius gumenode fore Gregory playing upon
 mis his wordum to þam the Words in allusion to
 naman. 7 cƿæð. hit geða- the Name, said, it is fit
 þenað þalleluia ry gerun- that Hallelujah be sung
 gen on þam lande to lofe in that Land in praise

first Christian King of the *Northumbrians*, and after the Death of *Redwald*, whom he succeeded in the *English* Monarchy, the greatest King of all the *Saxons*. *Ella* being so great himself, and his Son after him so glorious, it is natural to imagine, that either the Father would desire to leave some Marks of his Conquests and planting there, or his Son do somewhat to perpetuate the Memory of his Father. Hence it is in all probability there are at this day some Towns that bear an affinity with the Name in those Parts, which come within the extent of those Kings Dominions; as *Ellecroft*, *Ellington*, *Elton*, *Elswic*, *Eslaby*, probably for *Ellasby*, &c. And since the Holy Father thought it not inconsistent with the Gravity of so great a Prelate to play upon the word *Ella*, and to give us an opportunity of alluding to the same Name, I will beg leave to insert one Allusion more, which I heard some time ago made to it in the Name *Elstob*, or *Ellestobb*, as I find it written, *an. 1345*. This in all likelihood at first was written *Ellanrtope*. *Ellartope*. *Ellrtope*. signifying some Palace of King *Ella*, or some Town built in memory of him. This, after the Conquest, coming to be written with this kind of *bb*, instead of the *Saxon* *p*, might easily pass in process of time into the *bbe*, as *Elstobbe* for *Elstobbe*: Nor is there any such difference of Sound, as need prejudice the Conjecture; for it is a thing well known among Grammarians, that Letters which affect the same Organ of Speech are easily changed one for another: But I make no more of it than a Conjecture and so carry on the Allusion to the Name; which kind of Etymological Allusions are thought to be of no small Use and Diversion, not only in the *Saxon*, but all the Northern Languages, to those who have a Genius not averse to such Speculations. This may be seen from the Works of several Learned Men, as of *Camden*, *Grotius*, and others, and more particularly in that most ample Treasury of Northern Learning and Antiquity by *Dr. Hickes*. *Vide Dissert. Epist. p. 157*. Thus we may observe some borrowing their Names from Towns, as *Adam de Elnestobb*, as it appears in an antient Writing, *an. 1304*. *Thomas de Ellford*, *Richard de Allington*, and the like: Others from Persons, from whom they claim their Descent, as from *Ella*, *Elsing*, *Elson*,
Ellisott

þær Ælmihtigan ryppen- of the Almighty Crea-
 der: Gregorius þa eode tor. Gregory then went to
 to þam papam þær Apo- the Bishop of the Apostoli-
 stolican setles. ⁊ hine cal See, and desired him,
 hæð. þ he Angelcýnne that he would send some In-
 rume laeopar arende þe structors to the *English* Peo-
 hi to Eriete gebigdon ple, that they might be con-
 mid Godes sultume. ⁊ verted to *Christ* by the Grace
 cwæð. þ he sylf geape of God: and said that he
 pape. þ weorc to gefrem- himself was ready to under-
 menne. gýf hit þam pa- take that Work, if the Pope
 pam swa gelicode: Ða ne should think it fit. But the
 miht se papa þ geða- *Pope could not consent

Ellison, Allason, &c. Names well known in the Places we have before mention'd, within the Limits of *Diepalond*. And that which may yet further excuse the tediousness of the Allusion, may be this; that as the Holy *Gregory's* Affection to the Subjects of King *Ella* was the Occasion of bringing Christianity to all the *Saxons*; so it hath fallen out by Providence, to one not only born within the Circuit of those Dominions, but nearly approaching to his Name, to shew some sort of Gratitude, in restoring to the *English* this Memorial of their Apostle and Benefactor at so great a distance of time.

* The Pope indeed, at the earnest and importunate Entreaty of *Gregory*, tho' very unwillingly, let him go: But the whole City was hereupon immediately in an Uproar and Confusion. And this general Complaint from all places reach'd the Pope's Ears: *Petrum offendisti, Romam destruxisti, quia Gregorium dimisisti.* You have offended St. *Peter*, you have destroy'd *Rome*, in having parted with *Gregory*. With which Clamour the Pope was so far terrified, that he was forced to call him back, after he had proceeded three days on his Journey. With this Consent of the Pope, and *Gregory's* being recall'd from his Undertaking, which is not mention'd by *Bede*, we are first made acquainted by *Paulus Diaconus*, from whom those who mention this Transaction seem to have copied it; as amongst our Historians, *John Brompton*, p. 726. *William Thorne*, p. 1753. x. Script. And many likewise of the Circumstances of this whole Narration are
 D given

rian. þeah þe he ealh wolde; to it, although he alto-
 þopðan þe Romaniscan gether approved of it;
 ' ceartpe gepapan nolðon because the *Roman* Citi-
 geðarian þ̅ ꝥ ꝥa getogen zens would not suffer so
 man ꝥ ꝥa geðungen la Worthy and Learned a
 neop þa buph eallunga þop- Doctor to leave the City
 lete. ꝥ ꝥa ꝥýplene ꝥꝥæc:- quite, and take so long a
 ðe gename: Æfter þisum Pilgrimage. After this
 gelamp þæt mycel man it happen'd that a great
 cpealm becom oþer þape Plague came upon the *Ro-*
 Romaniscpe leode. ꝥ æperc *man* People, and first of all
 þone papam Pelagium ge- seized upon Pope * *Pela-*

¹ æter. C. H.

given us in a very agreeable Style and Method by our Learned Eccle-
 siastical Historian Mr. *Collier*, lib. 2. But the Learned *Benedictines*, who
 made it their business to gather and examine all Notices relating more
 particularly to the Life of St. *Gregory*, have accordingly obliged us with
 a Collection the most complete and accurate upon the Subject. As to
 the reluctance of the *Roman* People to part with a Person of such emi-
 nent Virtues and Piety as St. *Gregory*, this discovers such a noble Chri-
 stian Zeal and Reverence for good Things and Persons, as has not suf-
 ficiently been imitated in all Ages or Places; and the Constancy of
 their Affection to him, which never ceased till they had placed him in
 the Papal Chair, nor in any succeeding part of his Life, affords an
 Example that may well upbraid the unstable humor of some Men in
 after times, who never are pleased with any thing but that which is
 new, nor affect any Man's Person, who, like Holy *Gregory*, is so sincere,
 as not to indulge them in all their Novelties: Which Love of Novelty
 Mankind should be very cautious in embracing, lest sooner than they
 imagine it should persuade them that Christianity it self is grown
 antiquated: They ought certainly to be admonished of this by the too
 many Instances of those with whom it is already out of date.

* *Subsecuta est de vestigio clades, quæ, &c. Gregory Turonensis*,
 giving an account of the overflowing of the *Tiber*, and the Multitude
 of Serpents, and the great Dragon that lay like some huge Beam in
 the midst of the Channel, and from thence took its Passage into the
 Sea:

BIRTH-DAY OF S. GREGORY. 19

ƿroð 7 buton ylðunge hine aþýðde: ƿitodlice æfter þæs papam ge en- ðunge ƿpa micel ¹ cƿælm geƿearð þæs folces þat gehƿær ƿroðon aƿer- hur geonð þa buh bu- ton buƿigendum. þa ne miht ƿpa þeah ƿeo Roma- na buh buton Papam ƿunian: Ac ealle þ ƿolc þone eadigan Gregorium to þære ² gehmoðe an- moðlice gecear. þeah þe he mid eallum ³ mæġnum ƿiðerigenðe ƿære: Gre- goriur þa renð ænne ƿi- ƿtol to þam Carepe Mau- ricium ƿe ƿæs hur ⁴ fæðeƿa.	<i>gius</i>, and without delay took him off. Moreover, after the Death of this Pope, the Destruction was so great among the People, that e- very where throughout the City the Houses stood deso- late, and without Inhabi- tants. Nevertheless it was not fit that the <i>Roman</i> City should be without a Bishop. But all the People unani- mously chose the Holy <i>Gre-</i> <i>gory</i> to that Honour, altho' he with all his Power oppo- sed it. Then <i>Gregory</i> sent an Epistle to <i>Mauricius</i> the Emperor, to whose Child he had stood Godfather,
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¹ cƿælm. C. H.

² gehmoðe. C. H.

Sea: But that the Beasts being suffocated in the Salt Water, were cast dead upon the Shore. He adds, that hence there immediately arose a Plague, which coming in the midst of the Eleventh Month, first of all (according to what we read in the Prophet *Ezekiel*, c. ix. v. 6. *Begin at my Sanctuary.*) smote *Pelagius* the Bishop, and immediately deprived him of Life. *Gregor. Turon. lib. x. Historiar.*

³ Mid eallum mæġnum: A *Saxon* Phrase still in use with us; as, *With all his main; With might and main.*

⁴ The Word *fæðeƿa*, Mr. *Sommer* in his Glossary explains by *Patruus*, that is, an Uncle by the Father's side, a Father's Brother: But it is probable, that the *Saxons* had besides that, another Meaning of the Word: For it does not appear from History, that there was any

7 hine halrode 7 mycel- and earnestly desired and be-
 lum bæd. ꝥ he næppe seech'd him, that he would
 þam folce ne geðarode never suffer the People to
 ꝥ he mid þær purð- exalt him to the Glory of
 mynster pulðre geure- that high Promotion, be-
 nod pære. forðan þe he cause he fear'd, that he,
 onðres ꝥ he þurh þone through the greatness of the
 micclan hæð on popul- Charge and the worldly Glo-
 ðicum pulðre þe he ær ry which he had some time
 apearp æt rumum ræle before renounced, might a-
 beparht purde: Ac þær gain be ensnared. But the

such relation between *Mauricius* and *Gregory*. One would rather ima-
 gine, that it was sometimes used to signifie what is exprest by the
Latin Word Compater, a reciprocal Term between the Father of the
 Child, and those that stand Godfathers to it. This manner of speak-
 ing is well enough known at this Day in the North of *England* by the
 Word *Gossip*, from another *Saxon Word* God-ribbe, *Cognatus, Lu-*
stricus, Sponsor, a *Gossip*, a Cofin before God; one that in Baptism
 stands forth in the Infant's behalf, and undertaking for it, makes its
 Peace with God, as *Mr. Somner* interprets it. Which may yet be bet-
 ter understood by these and the like Phrases, which are still used in
 the North. My *Gossip Thomas*—— stood Godfather to my Child:
Harry and I are *Gossips*, for I stood Godfather to his Child: *John*
 and I are *Gossips*, for we both stood Godfathers to *George* —'s Child.
 And the Word *Commother* signifies the same relation that Women
 have to each other, and to the Father and Godfathers: For whoever
 stands Godmother to a Child, she is the Father's *Commother* and
 the Mother's, and the Godfather's and the Godmother's. And there
 is no doubt but the common and ordinary Compellation of *Gaffer* and
Gammer, that are now so usual in the Southern Parts, had the same
 Original; *Gaffer* being only a Contraction of Godfather, *Godfr.*
 and *Gammer* of Godmother, *Godmr.* Which tho' *Mr. Somner* has
 not so exactly observed in the Word *Fæðerpa*, applying it only to a
 natural Relation, while he explains it Uncle: Yet he is not much out
 of the way, if he had explain'd it in a spiritual Sense; the Godfa-
 ther, in a spiritual capacity, being as it were the Father's Brother, or
 kind of spiritual Uncle. The Dictionary of the *French Academy* shews

BIRTH-DAY OF S. GREGORY. 21

Eareper heah ȝeneca Gepmanur ȝelæhte þo- ne pirtol 7 hine to tær. 7 riðþan cýððe þam Ea- rene þæt eall þæt folc Epegonium to papam ȝecopen hæfðe: Mau- ricur þa ȝe Earene þær Gode þancoðe. 7 hine haðian hæfðe: þpæt þa	Emperor's * High Marshal <i>Germanus</i> intercepted the Letter and tore it in pieces, and afterwards told the Em- peror that all the People had chosen <i>Gregory</i> to be Pope. Then <i>Mauricius</i> the Empe- ror returned thanks to Al- mighty God for this, and gave Orders for his Consecration.
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us likewise that they have much the same Notion in the Word *Com-
 pere*. And the most celebrated Wits of *France*, not having refused to
 stoop to so low and familiar a way of delivering their Explications,
 they seem as it were to make my Apology, for the vulgar and less
 polite kind of Expressions, I have been obliged to make use of
 in the foregoing Comparisons. *Nom d'alliance spirituelle qui se donne
 par un homme, & par un femme à celui, qui a tenu sur les fonds
 quelqu'un de leurs enfans, & reciproquement par le parrain à celui
 dont on a tenu un des enfans sur les fonds, & au pere du mesme
 enfant. C'est mon compere, il a tenu un de mes enfans. C'est mon
 compere, j'ay tenu un de ces enfans. Il est mon compere, j'ay tenu un
 enfant avec luy.* That the Saxon Word *Fæðepa* is to be understood
 according to this Accepration, may very fairly be conjectured from
Gregorius Turonensis, from whose Words the Saxon Homilist seems to
 have translated the whole Passage, which is thus cited by the *Bene-
 dictines*: *Gregorius Turonensis refert, Sanctum Diaconum filium Mauri-
 cii Augusti (haud dubie natu majorem) ex lavacro sacro suscepisse, dum
 Constantinopoli adhuc moraretur: quod quantum ei fuerit perhonorificum,
 nullus est qui non intelligat.* *Gregory of Tours* relates, that the Holy
 Deacon stood Godfather at the sacred Font to the Son of *Mauricius* the
 Emperor (no doubt his eldest) while he was yet resident at *Constanti-
 nople*: Which thing how great an Honour it was to him, no one can
 be ignorant. *Lib. x. c. i.*

* By *Gregorius Turonensis*, and *Paul. Diac.* he is stiled *Præfæctus
 Urbis*; and the former speaks of him as a near Relation or Brother
 to St. *Gregory*: That St. *Gregory* had such a Brother, the *Benedictines*
 prove from his Epistles, concerning which see their Life of him,
L. i. c. i. n. 5.

Gregorius fleamer
 cepte. ⁊ on ðimhoran
 æt lutoðe : Ac hine
 men gelæhte. ⁊ teah
 to Petres circean þæt
 he þer to papam ge-
 halgoð wurðe : Grego-
 rius þa ær his hadun-
 ge ꝥ Romanisc folc
 for þam onrigendum
 cpealm þýrum wordum
 hi to behpeorunge
 tihhte. Mine gebroðra
 þa leofestan. ur geða-
 penað ꝥ we Eodes
 rýngle we we on ær
 toweard onðreaðon
 sceoldon. ꝥ we hwar
 nu anðreard ⁊ apan-
 doðe onðreaðon : Geo-
 penige ur ure sæpnýr-
 re in fæp roðre gecýp-
 neðnýrre. ⁊ ꝥ wite we
 we ðrowiað to brece
 ure heortan heaðnýr-
 re : Efre nu þis folc
 is mid swurðe þæs heo-
 fonlican gnaman of-
 slagen. ⁊ gehwylce an-
 lipege rýnð mid fæpli-
 cum slyhtum afehte :

But Gregory betook himself to
 flight, and lay hid in a Cave.
 Nevertheless they found him
 out, and carried him by force
 to St. Peter's Church, that he
 might there be consecrated to
 the Popedom. Then Gregory,
 before his Consecration, by
 reason of the encreasing Pe-
 stilence, exhorted the *Roman*
 People to Repentance in these
 words. " My most beloved
 " Brethren, it behoveth us,
 " that that Rod of God which
 " we ought to have dreaded,
 " when we only expected it
 " would be laid upon us,
 " should now at least raise
 " in us some Concern when
 " it is present and we have
 " felt it. Let our Grief open
 " us a way to a true Conver-
 " sion, and let that Punish-
 " ment which we endure,
 " break the hardness of our
 " Hearts. Behold now this
 " People is slain with the
 " Sword of heavenly Anger,
 " and each of them one by
 " one is destroy'd by a sud-
 " den Slaughter. For the

Ne reo ađl þam ðeaðe
 ne ſope ſtærð. ac ge
 gereoð ꝥ re ylca ðeað
 þære ađle ſoppaðað :
 Se gerlagena bið mið
 ðeaðe gegripen ær
 þan þe he to heofun-
 gum roðre be hreo-
 runge gecýrpan mæ-
 ge :. Hoðiað ſop þý
 hpýlc re becume æt
 ſopan gerýhðe þær
 ſtreccan ðeman re þe
 ne mæg þæt ýfel be-
 repaþ þe he geſpe-
 mode :. Gefhýlce eopð
 buðigenðe ſýnð æt
 broðene. ⁊ heopa hur
 ſtandað aſeræ :. Fæ-
 ðeſar ⁊ moððru be-
 ſtandað heopa beap-
 ner lic. ⁊ heopa ýrf-
 numman heom ſýl-
 ſum to ſoppýrðe ſope
 ſtæppað :. Uton eop-
 norðlice fleon to heo-
 runge roðre ðaðboæ
 þa hýle þe pe mozon.
 ær þam þe re ſæplice
 flege ur aſtrece :

“ Disease does not go before
 “ Death, but you ſee that
 “ each Man’s Death prevents
 “ the lingring of a Diſeaſe.
 “ The Slain are ſeized by
 “ Death before they can have
 “ an opportunity of Sighing
 “ and Lamentation, to ex-
 “ preſs their ſincere Repen-
 “ tance. Wherefore let each
 “ Man take care how he
 “ comes into the Preſence of
 “ the mighty Judge, who
 “ will not bewail the Evil
 “ which he has perform’d.
 “ (Almoſt) all the Dwellers
 “ upon Earth are taken a-
 “ way, and their Houſes ſtand
 “ empty. Fathers and Mo-
 “ thers ſtand over the dead
 “ Bodies of their Children,
 “ and their Heirs ſtep be-
 “ fore them to Death. Let
 “ us earneſtly betake our
 “ ſelves to Lamentation with
 “ true Repentance now while
 “ we may, before this dread-
 “ ful Slaughteſ ſtrike us.

Uton gemunan swa
 hwæt swa we ðrelicgende
 agylton. ⁊ uton mid
 wepe gepitnian ꝥ hwæt
 we manfullice aþru-
 gon: Uton forpa-
 ðian Godes anryne on
 andetnyrre swa swa we
 witga us manað. U-
 ton ahebban ure heop-
 tan mid handum to Go-
 de. hwæt is ꝥ we sceolon
 þa gecnyrdnyrre ure
 bene mid gearnunge
 Godes weorces up-ara-
 nan: He ¹ forgyfað
 trupan ure forhtunge
 se we þurh his witgan
 clypað. Nelle ic þær
 rinfullan ðeað. ac ic
 wille ꝥ he gecyrra ⁊
 libbe: Ne on trurige-
 nan man hine sylfne
 for his synna mycel-
 nyrre. witodlice þa eal-
 ðan gyltas Ninive-
 cne weode þreopa ða-
 ga behreoprunge hy
 aþyrgelode: ⁊ we

¹ forgyfað. C. H.

^b Lamentations, ch. iii. v. 41.

“ Let us call to mind what-
 “ ever Errors we have been
 “ guilty of, and O! let us
 “ do Penance with Tears
 “ for that which we have
 “ done amiss. Let us re-
 “ concile God’s Favour to
 “ us by confessing our Sins;
 “ as the Prophet warneth us:
 “ ^b *Let us lift up our Hearts*
 “ *with our Hands unto God;*
 “ that is, that we ought
 “ to lift up [or present]
 “ the Sincerity of our De-
 “ votions with an earnest of
 “ Good Works. He giveth
 “ you confidence in your
 “ Fear, who speaks to you
 “ by his Prophet: ^c *I have*
 “ *no pleasure in the Death of*
 “ *the Wicked, but that the*
 “ *Wicked should turn from his*
 “ *way and live.* Let not any
 “ Man despair of himself for
 “ the greatness of his Sin, for-
 “ asmuch as the old Guilt of
 “ the People of *Niniveb* was
 “ expiated by their three
 “ Days Repentance: And

aþyrgelode. C. H.

^c Ezekiel, ch. xxxiii. v. 11.

⁊ gecyðneðar ceapa on his
 ðearðes cpyðe þæs ecan
 lifes meðe gearnode :
 Uton aþendan ure heort-
 tan to Gode. hræðlice
 byð se ðema to urum
 benum gebyged. gif we
 fram urum þryðnyr-
 rum beoð gepihcleaht :
 Uton standan mid ge-
 mahlicum worum on gean
 þam onrigenðum swurðe
 swa micles ðomes : Soð-
 lice gemahnyrr is þam
 soðan ðeman gecweme.
 þeah þe heo mannum
 unþancwyrðe ry. for-
 ðanðe se ærfeſta ⁊ se
 mildheortra God ⁊ will
 þ̅ we mid gemahli-
 cum benum his mild-
 heortnyrrre ofgan. ⁊ he
 nelle swa miclum swa we
 gecarniað ur geýrr-
 an : Be þisum he cwæð
 þurh his witegan. Ely-
 pa me on ðæge þinre ge-
 brefednyrrre ⁊ ic wille
 þe ahrædden ⁊ þu mærn-

“ the penitent Thief by
 “ his dying Words attained
 “ to the Reward of Eter-
 “ nal Life. O let us then
 “ turn our Hearts to God ;
 “ speedily is the Judge in-
 “ clined to our Petitions,
 “ if we from our Per-
 “ verseness be set straight.
 “ O let us stand with ear-
 “ nest Lamentations against
 “ the threatening Sword of
 “ so great a Judgment.
 “ Certainly Perseverance
 “ is pleasing to the just
 “ Judge, although it is
 “ not grateful to Men : be-
 “ cause the Righteous and
 “ Merciful God will have
 “ us with earnest Petitions
 “ to request his Mercy,
 “ and he will not so much
 “ as we deserve, be an-
 “ gry with us. Of this
 “ he speaketh by his Pro-
 “ phet. *⁊ Call upon me in*
 “ *the Day of thy Trouble,*
 “ *and I will deliver thee,*
 “ *and thou shalt glorify me :*

⁊ gecyðneðe. C. H.

⁊ wille. C. H.

⁊ Psal. L. v. 15.

E

ƿarƿ me : God ƿylf
 is his Ʒepita ꝥ he miht-
 ƿian ƿille him to clȳpi-
 endum. ƿe ƿe manað ꝥ
 ƿe him to clȳpian ƿeo-
 lon : For ƿi mine Ʒe-
 hƿoðƿu ƿa ¹leoƿortan.
 Uton Ʒecumon on ƿam
 ƿeopðan ðæƷe ƿirrepe
 ƿucan on æƿne ²mop-
 Ʒen 7 mið eƿtƿullum
 mode 7 ³teapan ƿinƷan
 ƿeoƿonƿealde Letanias
 ƿæt ƿe ƿtƿeca ðema ur
 Ʒeapƿe ƿonne he Ʒe-
 ƿyhð ꝥ ƿe ƿylf uƿe
 Ʒyltar ƿƿecað : Eop-
 norðlice ƿa ƿa ƿeo mi-
 cele menigū æƷðen Ʒe

“ God himself is his own
 “ Witness, that he will have
 “ compassion on him that
 “ calleth on him ; who ad-
 “ monishes us, that it is
 “ our Duty to call upon
 “ him. For this cause, my
 “ most dearly beloved Bre-
 “ thren, let us come toge-
 “ ther on the fourth Day of
 “ this Week early in the
 “ Morning, and with a de-
 “ vout Mind, and with Tears,
 “ sing seven Litanies, that
 “ our angry Judge may spare
 “ us, when he seeth that we
 “ our selves take vengeance
 “ on our Sins. So that whilst
 the whole Multitude, as well

¹leoƿertan. C.H. ²mepigen. C.H. ³teapum. C.H.

* These are the Courses of the seven solemn Litanies or Pro-
 ceSSIONS which were appointed by St. Gregory. The First, that of
 the Clergy, began from the Church of St. John Baptist; the Second,
 that of the Men, from the Church of the Blessed Martyr St. Marcel-
 lus; the Third, that of the Monks, from the Church of the Martyrs,
 St. John and St. Paul; the Fourth, that of the Nuns, from the Church
 of the Blessed Martyrs, St. Cosmus and Damianus; the Fifth, that of
 the Married Women, from the Church of the first Blessed Martyr
 St. Stephen; the Sixth, that of the Widows, from the Church of the
 Blessed Martyr Vitalis; the Seventh, that of the Poor, and of Infants,
 from the Church of the Blessed Martyr Cecilia. Under this sevenfold
 Denomination was the whole Body of the People comprehended, that
 those of every degree might be employed and have their share in
 that general Penance and Humiliation, for the averting that severe
 Judgment which was fallen upon all Degrees and Ages. This solemn
 Deprecation

preort-haber ge munuc-
haber menn ꝥ þæt leapeðe
folc æfter þæs eadigan
Gregorius hære on þone
poðnes dæg to þon reo-
fonfealdum Letanium
gecomen. to þam sƿýðe
apeððe se þone ræðe cƿe-
alm. ꝥ hund eahtatig
manna on þære anre tide
feallende of life gepiton.
þa hƿyle þe þæt folc þa
Letanias sang: Ac se
halga ræceþð ne gerspac
þæt folc to mannigenne ꝥ
hi þære bene ne gerspicon
oð ꝥ Godes miltung
þone neðan cƿealm ge-
rtilde: þƿæt þa Grego-

of the Priestly Order, and
of the Monastick, as of the
Laity, according to the
Command of the Holy Gre-
gory, were come on the
Wednesday to the seven-
fold Litany, the aforesaid
Pestilence raged so fast,
that fourscore Men depart-
ed this transitory Life at
the very instant the Peo-
ple were singing the Li-
tany. But the Holy Priest
did not cease to advise the
People not to desist from
their Supplications, until
that God's Mercy should
asswage the raging Plague.
In the mean time Gregory,

Vel Gregorius.

Deprecation of God's Wrath was, from the Author of it, styled the Litany of St. Gregory; from the Place of its first Institution, that of Rome; from the mourning Habit that was then used, the *Crucis nigra*; and *Litania Major*, by reason of its greater Solemnity, and to distinguish it from the *Litania Minor*. The Lesser Litany or Procession was used on the Rogation Days, the three Days immediately before the Ascension of our Lord. The *Major*, or *Greater Litany*, was used on St. Mark's Day, the 7. Kal. Maii, or the 25th of April. See *Spelm. Gloss* in voce *Litania*. As to the sevenfold Distribution herein to be observed, it might probably allude to the Psalmist's seven set Times of Devotion, *Psalm. cxix. v. 164. Seven times a day*, &c. in conformity to which were the seven Hours observed in the Primitive Church. See the *Ritualists*, and the Note upon the *Saxon Hours* at the End of Dr. *Hickes's* Letters. Whereas Gregory enjoins the singing the Litany, this is an Argument of the early use of singing in Divine Service, even upon mournful Occasions.

þur þýððan he papan-
 haðunðerpenz gemunð
 hpæt he gefýrn Engel-
 cýnne gemýnte 7 þær
 rihte þ̅ lufstýme weorc
 gefremede: þe nater-
 hpon ne mihte þone Ro-
 maniscan biſceop-ſtol
 eallunge forlætan: Ac
 he aſende oðre æpen-
 ðpacan. geðungene Go-
 ðes þeopas to þýrum iſ-
 lande. 7 he ſýlf mic-
 clum mið his benum 7
 tihtrum ſýlſte þæt
 þæra æpenðpaca bo-
 ðunge forðgenge 7 Go-
 ðe þær to bæne wýrðe:
 Ðæra æpenðpacena na-
 man ſýnð þur gecige-
 ðe. Agurтин. Mellitus.

ſince he took upon him the
 Popedom, called to mind
 what he formerly had
 thought of, concerning the
Engliſh Nation, and finiſhed
 that moſt beloved Work.
 Nevertheless he might not
 on any account be altoge-
 ther abſent from the *Roman*
 Biſhop's See. Whereupon he
 ſent other Meſſengers, ap-
 proved Servants of God, to
 this Iſland, and he himſelf,
 by his manifold Prayers
 and Exhortations, brought
 it to paſs, that the Preach-
 ing of theſe Meſſengers
 went abroad, and bore
 Fruit to God. The Meſ-
 ſengers were thus named:
Augustinus, Mellitus, Lau-

æpenðpacena. C. H.

Augustinus, Mellitus, Laurentius, and Juſtus, were afterwards all
 of them Biſhops. *Augustine* was firſt Archbiſhop of *Canterbury*, ac-
 cording to the appointment of *St. Gregory*, having received his Conſe-
 cration, as will be ſhewn hereafter, from the Archbiſhop of *Arles*.
 He ordains *Mellitus* Biſhop of *London*, and *Juſtus* of *Rocheſter*. *Lau-*
rentius ſucceeded *Augustine* in the Archbiſhoprick, being ordained by
 him while he was yet alive; leſt after his Death, the Church, being
 yet tender and in its Infancy, might begin to be ſhaken: according
 to the Example of *St. Peter*, who having founded a Chriſtian Church
 at *Rome*, is ſaid to have conſecrated *St. Clement* to be his Succeſſor.
Laurentius ſat in the Archiepiſcopal See five Years. He died the iii^d
 Non.

BIRTH-DAY OF S. GREGORY. 29

Laupenztur. Petpur. Johanner. Jurtur : Dær la- neopar arenðe se eadiga papa Gregoritur mis ma- nigum oðrum munecum to Angelcynne. ⁊ hi þi- rum forðum to þære fa- re tihze. Ne beon ge a- fyrhze þurh gerpinc þær langrumer fareldes oððe	rentius, ^s Petrus, Johannes, Justus. These Doctors the Holy Pope Gregory sent, with many other Monks, to the <i>English</i> People, and he persuaded them to the Voyage in these Words: “ ^h Be not ye afraid thro’ “ the Fatigue of so long a “ Journey, or thro’ what
--	---

langruman. C. H.

Non. of *February*, and was buried near *St. Augustine* in the Church of *St. Peter* and *St. Paul*, without the Walls of the City of *Canterbury*. He was succeeded by *Mellitus*, who was translated from *London*, ruled the See five Years, dyed the viiith Cal. *May*, and was buried with his Predecessors. *Justus* Bishop of *Rochester* succeeded him, to whom Pope *Boniface* writes in this manner. *By the Authority of St. Peter we firmly enjoin, that the City of Canterbury shall be the Metropolis of all Britain.* This *Justus* ordain’d *Paulinus* Archbishop of the *Northumbrians*, by whose Preaching King *Edwin* and his People having received Baptism, *Edwin* in the Eleventh Year of his Reign gave *Paulinus* the City of *York* for the Seat of his Archbishoprick. See *Stephen Birching-ton’s Lives of the Archbishops of Canterbury, Angl. Sacr. Part. 1. p. 2.* *Bede’s Eccles. Hist.* and the rest of our Church Historians.

^s *Petrus* was the first Abbot of the Monastery of *St. Peter* and *St. Paul*, in the Suburbs of *Canterbury*, *Bede Eccl. Hist. lib. 1. cap. 33.*

^h *Augustine* and his Followers, after they had made some progress on their Journey, being sore afraid, and discouraged, chose rather to return home, than to venture among a savage, barbarous, and unbelieving People, with whose Manners they were unacquainted, and whose Language they did not so much as understand: And so resolving on a Retreat, they immediately dispatch *Augustine*, (who was design’d to be their Bishop in case the *English* should receive them) to *St. Gregory*, with all humility to beseech him, that he wou’d not oblige them to undertake so dangerous, laborious, and uncertain an Expedition; to whom he sends Letters of Exhortation to encourage them in the Work they had begun: Which Letters are to the effect above specified. See *Bede’s Eccl. Hist. lib. 1. cap. 23.*

þurh yfelne manna
 ymberppæce. ac mid-
 ealpe anræðnerre 7
 pylme þære roðan lufe
 þar ongunnenan ðing
 þurh Godes fultume
 gefremmað. 7 ri-
 ge þ eoper meðe on
 þam ecum eðleane rpa
 micle mape bið. rpa
 micelum rpa ge mape
 for Godes willan rpin-
 cað : Gehyrsumiað
 eaðmoðlice on eallum
 þingum Agurtime þo-
 ne þe we eop to eal-
 ðre geretton : Hit

“ wicked Men may discourse
 “ concerning it : But with all
 “ Stedfastness and Zeal, and
 “ earnest Affection, by the
 “ Grace of God, perfect the
 “ Work ye have begun, and
 “ be ye assur’d, that the Re-
 “ compence of your Eternal
 “ Reward is so much great-
 “ er, by how much the great-
 “ er Difficulties you have un-
 “ dergone in fulfilling the
 “ Will of God. ⁱ Be obedient
 “ with all Humility in all
 “ things to *Augustine*, whom
 “ we have set over you to
 “ be your Abbot. It will be

ⁱ He has here the Apostolical Advice altogether in his Eye : *Obey them that have the Rule over you, and submit your selves : for they watch for your Souls, as they that must give account ; that they may do it with Joy, and not with Grief : for that is unprofitable for you.* Heb. chap. xiii. v. 17. It agrees also with the several solemn Obtestations and pressing Injunctions of *St. Ignatius*.

Τῷ ἐπισκόπῳ προσέχετε ἵνα καὶ
 ὁ Θεὸς ὑμῖν. Ἀνίσχυρον ἐστὶ τὸ
 ὑποτασσάμεναι τῷ ἐπισκόπῳ,
 πρεσβυτέρῳ, διακόνῳ. καὶ μετ’
 αὐτῶν μοι τὸ μέγας ὕμνος οἶον γενέσθαι
 ἐν Θεῷ.

Hearken unto the Bishop, that God
 also may hearken unto you. My
 Soul be security for them that sub-
 mit to their Bishop, with their Pres-
 byters and Deacons : And may my
 Portion be together with theirs in
 God. Ignat. Ep. to Polycarp.

And again in his Epistle to the *Magnesians* : *Be ye united to your Bishop, and those who preside over you, to be your Pattern and Direction in the way to Immortality.* The Epistles of this Holy Father are full of such Instances and Exhortations.

BIRTH-DAY OF S. GREGORY. 31

ƿƿemað eoppum ƿap-	“ for your Souls Health, so
lum ƿƿa hƿæt ƿƿa ƿe be	“ far as ye fulfil his Admo-
hiƿ mýnegunge ƿeƿýl-	“ nitions. Almighty God
lað : Se ealmihtiga	“ through his Grace pro-
God ƿuph hiƿ ƿife eop	“ tect you, and grant that
ƿeƿcýlðe. 7 ƿe unne me	“ I may behold the Fruit
þ ic mage eoppes ƿe-	“ of your Labour in the
ƿƿinceƿ ƿæƿtm on þam	“ Eternal Reward, and that
ecan eðleane ƿeƿeon.	“ I may be found together
ƿƿa þ ic beo ƿemeƿ ƿa-	“ with you in the Joy of
moð on bliƿra eoppes	“ your Reward. Because al-
eðleanes : Deah þe ic	“ tho' I cannot labour with
míð eop ƿƿincan ne mæ-	“ you, yet I have a Good-
ƿe ƿopðan þe ic ƿille	“ will to share with you in
ƿƿincan : Aƿurðinur	“ your Labour. ^k <i>Augustinus</i>
þa míð hiƿ ƿeƿepum	then with his Companions,

^k These were the Stages of *Augustine's* Journey with his Fellow-Labourers. From *Rome* to *Lerina*, a little Island, now *St. Honorat*. From thence to *Massilia*, now *Marseilles*, where *Serenus* was Bishop, whom they saluted, giving him a Letter from *St. Gregory*. After that they went to *Arles*, and visited *Virgilius* the Archbishop, and Vicar of the Holy See, to whom they were most powerfully recommended by the Pope. Then they went to *Vienna*, the Bishop whereof was *Desiderius*, one of those to whom *Gregory* sent Letters for their Recommendation. Thence 'tis likely they proceeded to *Lugdunum*, now *Lions* in *France*, tho' we find no Letter to *Etherius*, who was Bishop there. Thence they set forward to *Cabillon*, now *Chalons*, the usual Residence of King *Theoderic* and *Brunichilda*. To both of these *St. Gregory* commends *Augustin* and his Associates in particular Letters. Hence they took their course to *Augustodunum*, now *Autun*, in the Dukedom of *Burgundy*, there to desire the Assistance of *Syagrius* the Bishop, and to deliver the Pope's Letters. After having passed through several other Places, they arrived at last either at *Divodurum Mediomatricum*, or *Durocortum Remorum*, the Seat of *Theodebert* King of *Austrasia*, with whom he very earnestly solicites by his Letters for the kind Reception

ƿ ȝynð ȝeƿehƿe ƿeo-
 ƿepȝiȝ þe ƿeƿðon be
 Eneȝoniur hære oð þæt
 hi becomon ȝeȝunðƿul-
 lice to þiȝum iȝlande :
 On þam ðaȝum ȝixode
 Eþelbȝyriht cȝning on
 Eanȝƿanabȝriȝ. 7 hiȝ
 ȝice ƿæȝ aȝȝeht ƿƿam
 micclan ea ðumbpe oð
 ȝuð ȝæ : Aȝuȝtinuȝ
 hæƿðe ȝenummen ƿe-
 alhȝtoðar on ƿƿancena
 ȝice ȝƿa ȝƿa Eneȝoniur

which are reckoned to be
 about Forty, that journied
 with him by *Gregory's* com-
 mand, proceeded on their
 Journey until they arrived
 prosperously in this Island.
 In those days reigned King
Ætbelbyriht in the City of
Canterbury, whose Kingdom
 was stretched from the great
 River *Humber* to the South
 Sea. *Augustine* had taken
 Interpreters in the King-
 dom of the *Franks*, as *Gre-*

Reception of his Missioners. From that King's Court they pass on to *Cæsarodunum Turonum*, now *Tours*, to visit the Tomb of *St. Martin*. Whether or no they turned out of their Road to *Mediolanum Santonum*, *Sainctes*, or *Xainctes*, to wait upon *Palladius* the Bishop, to whom the Pope had written, it is not easy to determine: He being much in favour with the Kings of the *Franks*, 'tis possible they might meet with him at Court, and there present him with their Letters.

¹ These Interpreters were Presbyters: Which shews us how careful *St. Gregory* was, that nothing should be done irregular or indecent, even in the Infancy of a Church. The preaching of the Gospel being a peculiar Office of the Ministry, he permits not the Laity to assume any share in the sacred Employment, enjoining, that the very Interpreters they made use of should be Men in Orders, and honour'd with the Priestly Dignity, as well to avoid all Pretences from a contrary Precedent of the Laity's meddling in sacred things, as also to encrease the number of the Labourers, in Preaching and Baptizing, &c. in case the Harvest should prove great. That *St. Gregory* order'd *Augustine* to do this, appears from an Epistle of his to *Theoderic* and *Theodebert*, Kings of the *Franks*. For having recommended *Augustin* and his Companions to them, he adds: *Quibus etiam injunximus, ut aliquos secum è vicino debeant Presbyteros ducere, cum quibus eorum possint mentes agnos-*

him bebeað. ⁊ he þurh gory had order'd him; and
 þæra pealhrytoða muð he by the Mouths of the In-
 þam cýninge ⁊ hýr leoðe terpreters, preached God's
 Godes word bodeðe. hu Word to the King and his
 re mildheortra hælend People, viz.^m How our mer-
 mid hýr agenre þro- ciful Saviour by his own

*agnoscere, & voluntates admonitione sua, quantum Deus donaverit, ad-
 juvare.* Whom we enjoin to take with them from the Neighbour-
 hood some Presbyters, that they may know the Minds of the People,
 and to forward their Intentions by their Advice, as God shall give
 them Ability.

Augustine's first coming over was in the sixth Year of *Gregory's* Pon-
 tificat, the fourteenth of the Reign of *Mauricius* the Emperor, and
 the Year of Christ 596. as may be seen in *Bede's Eccl. Hist. lib. i.
 cap. 23.*

^m This first Sermon of St. *Augustine*, *Gosceline* gives us more at large
 to this effect. "He preaches to him, God the Creator of all things;
 "and that the Almighty Son of God did so love Mankind that was
 "made by Him, that preserving his Deity uninjur'd, he vouchsafed
 "to be made Man, and the Son of Man, that being redeemed by
 "his Blood, he might make Men become the Sons of God: At whose
 "Nativity a new Star appeared: To whose Feet the Sea being ren-
 "der'd passable, was subservient: At the Indignity of whose Pas-
 "sion the Sun hid his Rays: At whose Burial and Resurrection, the
 "whole Earth trembled and was amazed. The same, says he, is
 "the Lord *Jesus*, declared to be the Son of God, from the begin-
 "ing of the World, by all the Patriarchs and Prophets; conceived
 "by the Holy Ghost, born of a Virgin, and declared every where by
 "innumerable Miracles to be both God and Man; and now believed
 "in, and known and received as the Saviour of all Men by all Na-
 "tions. Him therefore, his Love exciting us, by which he laid
 "down his Life for us, and by which we desire with our most
 "earnest Affections, to have you Partners with us in his Everlast-
 "ing Kingdom, as we are all the Offspring of one Man: Him, I say,
 "the Maker and Saviour of all Mankind, in whom if ye believe ye
 "shall be saved, we preach to you; because without doubt the pro-
 "mised Rewards shall truly be received by all that believe, and infi-
 "nite Punishments be inflicted upon all that shall shew their Con-
 "tempt. *Hist. Min. chap. 10. Angl. Sacr. Part II. p. 59.*

punge þinne ſcýlðigan
miððan eapðe alyrðe ⁊
geleaffullum mannum
heofona ſicer inſær
'geopenoðe: Ða and-
pýrð ſe cýning Æþel-
briht Aðurtime ⁊ cƿæð.
þ he ſægepe ƿorð ⁊ be-
hat him cýððe ⁊ cƿæð.
þæt he ne mihte ſƿa
hpæðlice þone ealdan
gepunan. þe he mið An-
gelcýnne heolð ſoplae-
tan: Eƿæð þ he moſte
ſƿeolice þa heofonlican
laſe hiſ leoðe boðian ⁊
þ he him ⁊ hiſ geſepum
biſgleoſan þenian ƿolðe.
⁊ ſopgeaſ him þa pu-
nunge on Eantƿara bý-
rið ſeo ƿær ealler hiſ ſi-
cer heoforð buh: On-
gan þa Aðurtime mið
hiſ munecum to ge-
ſenlecanne þara Apo-
ſtola liſ mið ſingalum
gebedum. ⁊ ƿæccan. ⁊
ſærtnum Gode þeopi-
gende. ⁊ liſer ƿorð þam

Sufferings redeem'd this guilt-
ty World, and to all that
believe hath open'd an En-
trance into the Kingdom
of Heaven. Then King
Æthelbriht answer'd *Aug-
ustine*, and ſaid, that thoſe
were fair Words and Pro-
miſes which he gave him:
But that he could not ſo ſud-
denly leave the antient Cu-
ſtoms which he and the *Eng-
liſh* People had held. He
ſaid, he might freely preach
the Heavenly Doctrine to
his People, and that he
would allow Maintenance
to him and his Companions:
And gave him a Dwelling
in the City of *Canterbury*,
which was the head City in
all his Kingdom. ⁿ Then
began *Augustine* with his
Monks to imitate the Life
of the Apoſtles, with fre-
quent Prayers, Watchings
and Faſtings, ſerving God,
and preaching the Word
of Life with all Diligence;

'geopenoðe. C. H.

ⁿ See *Bede's Eccleſiaſt. Hiſt. lib. i. cap. 26.*

þe hi mihton boðigen- despising all earthly things
 ðe. ealle miððan-eapð- as unprofitable to them,
 lice þing ƿpa ƿpa ælƿpe- providing only so much
 meðe ƿorhogigende. þa as was necessary for their
 þing ana þe hi to biȝleo- common subsistence, agree-
 ƿan behoƿoðon unðer- able to what they taught,
 ƿonðe. he þam þe hi tæh- living themselves, and for
 ton ȝylƿe lybbende. ⁊ ƿor the Love of the Truth
 þære roðƿærtnýrre lufe. which they preached be-
 þe hi bodeðon ȝeapƿu ƿæ- ing ready to suffer Per-
 non ehtnýrre to ðoli- secution, and Death it
 genne ⁊ ðeað ƿpeltan self, if it were necessary.
 ȝif hi ðorƿton: þæt Therefore very many be-
 þa ȝelyƿðon ƿor ƿel mæ- lieved, and were baptized
 niȝa ⁊ on Godeȝ naman in the Name of God, ad-
 ȝeƿulloðe ƿurðon. ƿun- miring the Simplicity of
 ðriȝende þære býleƿit- their innocent Course of
 nýrre heopa: unȝceaðige Life, and the Sweetness
 liƿeȝ. ⁊ ƿƿetnýrre heopa of their heavenly Doctrine.
 heoƿonlican lape: Ða Afterwards King *Æthel-*
 æt nextan ȝelurȝfulloðe *byriht* was much pleased
 þam cýnniȝe æþelbýrht with the Purity of their
 heopa clæn liƿe ⁊ heopa Lives, and their delight-
 ƿinȝume behaȝ. Ða roð- ful Promises, which were
 lice ƿorðon mið manȝum indeed confirmed by ma-
 tacnum ȝeȝeðeðe ⁊ he þa ny Miracles. And he be-
 ȝelyƿende ƿearð ȝeƿul- lieving was baptized, and
 loðe. ⁊ micelum þa² Epi- he reverenc'd the Chri-
 ȝtenam ȝeapƿurðoðe. ⁊ stians, and looked upon

¹ unȝceaðriȝeȝ. C. H.

² Epiȝtenan. C. H.

ƿpa ƿpa heoƿonlice cea-
 ƿter ƿeƿan lufode :
 Nolde ƿe þeah nenne to
 Eriſtenðome ƿeneaðian.
 ƿorðan ðe he of axode
 æt þam laneopam hiſ hæ-
 le. ꝥ Eriſter þeopðom ne
 ƿceol beon ƿeneaðoð. ac
 ƿylf ƿyller. On ƿunnon þa
 ðæghƿamlice ƿor þel me-
 nige efrtan to ƿehýpen-
 ne þa halƿan boðunge. ⁊
 ƿorlætan heopa hæðen-
 ƿcýpe. ⁊ heo ƿylfe ƿeðeod-
 ðan to Eriſter ƿelapunge
 on hine ƿelyfende : Be-
 ƿteox þiſum ƿeƿende Au-
 ƿuſtinuſ ofeſ ƿæ to þam
 Aƿcebiſceop Etheſium
 of Aƿela. ⁊ he hine ƿe-

them as Men of a heaven-
 ly Polity. Nevertheless he
 would not force any one to
 receive Christianity, be-
 cause he had found upon
 enquiry, from the Miniſters
 of his Salvation, that the
 Service of *Chriſt* ought not
 to be forc'd, but voluntary.
 Then began very many
 daily to hearken to the Di-
 vine Preaching, and leave
 their Heatheniſm, and to
 join themſelves to *Chriſt's*
 Church, believing in him.
 In the mean time *Augu-*
ſtine went over Sea to
 ° *Etherius* Archbiſhop of
Arles, by whom he was
 conſecrated Archbiſhop of

ƿceal. C. H.

on aƿela. Junii manu.

° For *Etherius* we ſhould read *Virgilius*, who was then Biſhop of
Arles. *Etherius* was Biſhop of *Lyons*. See *Gregor. Turon. lib. 10. c. 8.*
⁊ Fredegarius in Chronic. c. 22. This Miſtake is taken from the Co-
 piers of *Bede, Hiſt. Eccl. lib. 1. c. 27.* among which, are *Radulp. de*
Dicet. abbrev. Cron. X. Script. p. 436. Job. Bromt. ibid. 730. W. Thorne,
ibid. 1760. *Gervas* of *Canterbury* calls him *Euletherius, ibid. 1630,*
 but all theſe are corrected by the ſo often mentioned *Benedict. of*
St. Maur. They are very nice in their Diſquiſitions, and the Reader
 is referr'd to them, in their moſt beautiful Edition of the Works of
St. Gregory. *Gervas* of *Canterbury* is at a loſs for a Reaſon, why
Gregory ſhould require *Auguſtine* to go ſo far as *Arles* to receive his
 Conſecration ; ſince there were ſo many other Biſhops in *France*, ſo
 much

habode Angelcyn to Aþce- the *Engliſh*, as *Gregory*
birceop ſpa ſpa him Eþrego- before had given him di-
þur ær gepirðe: Augu- rection. *Auguſtine* being
rtinur þa gehaðoð cýpðe conſecrated, returned to
to hiſ birceoprtole 7 aren- his Biſhoprick, and ſent
ðe æpenðpacan to Rome. 7 ^p Meſſengers to *Rome*, to

much nearer this Iſland: But the Reaſon, tho' he knew it not, was obvious enough. *Arles* was at that time the moſt celebrated City in thoſe Parts, inſomuch that it was called the *Rome of France*. Hence probably the Archbiſhop was honour'd with the Title of Vicar of the Holy See; and had a Superiority over the neighbouring Biſhops, with a Power to make enquiry, and give deciſion in difficult points of Faith, by the Counſel of twelve other Prelates. It ſeems therefore reaſonable enough, that *Auguſtine* ſhould be directed to *Arles* for the greater Solemnity of the thing, and where the number of Biſhops might be probably found, or ſooner got together, that was requiſite according to the Canons, for his Conſecration.

As we cannot but with the greateſt Rejoicing and Gratitude reflect upon our Converſion, ſo have we reaſon to bleſs God, that this was brought about in ſuch a regular manner, that there was nothing wanting to make us a true Church of *Chriſt*, not only in Faith, but in Diſcipline. For no ſooner did St. *Auguſtine* perceive the Reception of Chriſtianity like to be eſtabliſh'd, and a number of Believers to make a Church, but he takes care according to *Gregory's* appointment, that they ſhould be united under one Biſhop that ſhould be over them, who might, not only confirm ſuch as already were baptized, but ordain other Biſhops to aſſiſt in the Government of the Church, which then began to be enlarged. That herein the Apoſtolical Rule might truly be obſerved, by *Auguſtin* from St. *Gregory*, as it was by *Titus* from St. *Paul*, of ſetting in order the things that were wanting, and ordaining Elders in every City. Herein likewise keeping ſtrictly to that Rule of St. *Ignatius*, Ep. ad *Smyrn*. §. viii. That wherever the Biſhop appears, there the Multitude ought to be, in like manner as wherever *Jeſus Chriſt* is, there is the Catholick Church.

^p The Perſons who were imploy'd in this Affair were *Laurentius* the Preſbyter, who ſucceeded *Auguſtine* in the Archbiſhoprick, and *Peter* the Monk, the firſt Abbot of the Monastery of St. *Peter* and St. *Paul* near *Canterbury*. See *Bede's Eccl. Hiſt. lib. 1. cap. 27.* and St. *Gregory's* Epistle to Queen *Bertha*.

cýððe þam eadigan G-regorie þæt Angelcýn E-pristenðom underfeng. ⁊ he eac mid geyritum fe-laðingan beþpan. hu him to ðpohtnigende weape betweox þam nighþorfe-num folce : þæt þa Gregorius micelum Gode þancode mid blissigen-dum mode ꝥ Angelcýnne rpa gelumpen wæs. rpa he sylf geornlice ge-wilnode : And sende on-gean æpendracan to þam geleafullum cýninge Æ-belbrihte mid geyritum. ⁊ mænigfealdum lacum. ⁊ oþre gewrite to Au-gustine. mid anðrwarum ealra þæra þinga þe he hi beþpan. ⁊ hine eac þisum wordum manode. ¹ Broðor min se leofesta ic wæs ꝥ se ealmihtiga wela wundra weof þe ² þæra weoda þe he ge-cear gewurðelað. wæs þu

assure the Blessed *Gregory*, that the *English* People had received Christianity ; and he also in Writing made many Enquiries, as touch-ing the manner, how he ought to behave himself towards the new Converts. Whereupon *Gregory* gave many thanks to God with a joyful Mind, that that had happen'd to the *English* Nation, which himself had so earnestly desired. And he sent Embassadors to the believing King *Ætbelbriht*, with Letters and many Pre-sents : And other Letters he sent to *Augustine*, with Answers to all the things after which he had enqui-red, and advised him in these Words : ¹ “ Most Dear-ly beloved Brother, I know that the Almighty hath by you shewn forth many Wonders to the People whom he hath cho-

¹ Broðor. C. H.

² wære. C. H.

³ Bede's Eccl. Hist. lib. 1. cap. 31.

mihc bliffian 7 eac on-
 ðræðan: Ðu mihc blif-
 rian gepiflice ꝥ þære þe-
 oðe rapl þurh þa ýttan
 punðre beoð getogene
 to þære incunðan gifre:
 Onðræð þe fpa þeah ꝥ
 þin moð ne beo ahafen
 mid ' ðýrrtignerre on
 þam tacnum þe God
 þurh þe gefpemað. 7
 þu þanon on iðelum
 pulðre befealle pifin-
 nan. þanon þe þu pifdu-
 tan on purðmýnte aha-
 fen biſc: Gregorius
 arende eac Auguſtine
 halige lac on mæſſe pe-
 aſum 7 on bocum. 7
 þæra apoſtola. 7 mar-
 tina peliquar famoð.

“ ſen, for which you have
 “ reaſon both to rejoice and
 “ to be afraid. You may
 “ very prudently rejoice,
 “ that the Souls of this
 “ People by outward Mi-
 “ racles are brought to have
 “ inward Grace. Never-
 “ theleſs be afraid that your
 “ Mind be not lifted up
 “ with Arrogance by rea-
 “ ſon of the Miracles which
 “ God hath wrought by you,
 “ and you then fall into
 “ Vain-glory within, when
 “ you are extoll’d with out-
 “ ward Reſpect. *Gregory* ſent
 alſo to *Auguſtine* holy ‘ Pre-
 ſents of ſacred Veſtments and
 of ‘ Books, and the Reliques
 of the Apoſtles and Martyrs,

‘ ðýrrtignyre. C. H.

‘ *Bede’s Eccleſiaſt. Hiſt. lib. i. cap. 29.*

‘ An Account of theſe Books, that is, of *Gregory’s* Bibles, and the
 Pſalter of *St. Auguſtin*, of the Sacerdotal Veſtments, the Gold and
 Silver Veſſels, with the Pall, &c. *Mr. Wheloc* promiſed in his Notes
 upon *Bede*, l. i. c. 29. p. 99. from the *Canterbury Book*, in *Trinity*
Hall in *Cambridge*; which ſpeaking of theſe very Books, has this
 Note: HÆ SUNT PRIMITIÆ LIBRORUM TOTIUS ECCLESIAE
 ANGLICANÆ. This Account, which *Mr. Wheloc* only promiſed,
Mr. Wanley has given us in his large and Learned Catalogue of *Saxon*
 Manuſcripts, which it may not be amiſs to give the Reader here
 tranſlated into *Engliſh*.

I. The

7 bebeas þ̅ h̅iſ æftergen- and order'd that his Suc-
 gar r̅ym̅lle þ̅ þ̅æt pal- cessors ſhould fetch the
 lum 7 þ̅one epcehaðe æt Pall of the Archbishoprick
 þ̅am Ap̅oſtolican rezzle from the Apoſtolical See

I. The first Book in the Library is *Gregory's Bible* in two Volumes, the first of which hath in the first Page this Rubrick, *De Capitulis libri Geneseos*. The second begins, *A Prologo beati Jeronymi super Ysaïam Prophetam*. In the beginning of the said Volumes certain Leaves are inserted, some of a Purple and some of a Rose Colour, which held against the Light, shew a wonderful Reflection.

II. In the same Library is the *Psalter* of St. *Augustin*, which *Gregory* sent to him; in the first of which certain devout Meditations begin with these Notes: *Ecce quantum spaciatus sum in memoria mea, &c.* to the fifth Page, where it begins, *Omnis scriptura divinitus inspirata*. And in the other part of the same Leaf is *Symbolum Apostolorum*, *Oratio Dominica*, *Gloria in Excelsis*, and *Scs. Scs. Scs. &c.* In the sixth Fol. begins the *Psalter*; at the End of the same *Psalter* are *Hymns*, as well for the Night as for the Day. The first Hymn for Midnight is this, *Mediæ noctis tempus est*. The second at the Cock-crowing, *Eternæ rerum conditor*. For the Mattins, *Splendor paternæ Gloriæ*. At Prime, *Venite fratres ocyus*. At the Third Hour, *Jam surgit hora tertia*. At the Sixth Hour, *Bis ternas horas explicans*. At the Ninth Hour, *Ter hora terna volvitur*. At the Vespers, *Deus creator omnium*. At the Compline, *Te deprecamur, Domine*. In Lent, *Xpe, qui lux es & dies*. The Hymn for the Lord's Day, *Rex æterne Domine*. The Hymn for the Birth-day of our Lord, *Intende qui regis Israel super cherubin, qui sedes à patre effrē excita potentiam tuam & veni*. And another for the same occasion, *Veni redemptor gentium*, unto the End. The Hymn for Easter, *Hic est dies verus Dei*. The Festivals of the Apostles St. *Peter* and St. *Paul*, *Apostolorum passio*; of St. *John* the Evangelist, *Amore Christi nobilis*.

III. In the Vestry is also a Book of the Gospels, in the beginning of which are the Ten Canons, and it is called, *Textus S. Mildredæ*; The same which a certain Country-man swearing falsely upon in *Thanet*, lost both his Eyes.

IV. There is also another *Psalter* placed upon the Table of the High Altar, which hath on its Out-side the Picture of Christ in Silver, with the four Evangelists. The first Leaf of this *Psalter* begins, *Omnis scriptura divinitus inspirata*. In the third Leaf begins, *Epistola Damasi Papæ ad Jeronimum*, with the Verses of *Damasus* at the end.

And

Romaniscpe gelaðunge of the *Roman Church*. After this *Augustine* placed
 peccan sceolbon: Aug- ter this *Augustine* placed
 rtinur gerehte æfter þi- Bishops out of those that
 rum birceopar of his ge- had accompanied him, in

And then, *Epistola Jeronimi ad Damasum, cum Jeronimi versibus*. Then in the fourth Leaf, *De origine Psalmorum*; in the end of which the Psalter is divided into Five Books. The first Book concludes with the XLth Psalm, viz. *Beatus qui intelligit*, and ends with *fiat, fiat*. The Second Book reaches to Psalm LXXI, viz. *Deus judicium tuum*; the End *fiat, fiat*. The Third Book to Psalm LXXX, [it should be LXXXVIII.] viz. *Misericordias Domini*, the End *fiat, fiat*. The Fourth Book to the CVth Psalm, viz. *Confitemini*; the End *fiat, fiat*. The Fifth Book to Psalm CL, viz. *Laudate Dominum de Cœlis*; and ends, *Omnis spiritus laudet Dominum*. In the fifth Leaf of the same Psalter follows the Explication of *Alleluia*, according to the *Hebrews*, *Chaldeans*, *Syrians*, and *Latins*. Also the Interpretation of *Glory* by the *Chaldeans*; also the Interpretation of the CXVIIIth Psalm, through the several Letters. In the sixth Leaf follows, when they ought to be sung or read, according to *Jerome's* Prescription; also the Order of the Psalms by A, B, C, D. In the seventh Leaf concerning the *Hebrew* Letters, which are written in the Psalter. In the eighth Leaf, the *Interpretation of the Psalms* to the eleventh Leaf, where the Text of the Psalms begins with the Image of *Samuel* the Priest. And at the end of the Psalter are Hymns for *Mattins* and *Vespers*, and the Lord's-day, as in the other Psalter has before been noted.

V. In the Library there is also another Text of the Evangelists; with the Ten Canons placed before them, and a Prologue which begins thus: *Prologus Canonum*.

VI. Also upon the Table of the High Altar there is placed a Book with the Picture of Christ in Silver standing upright, and in a Posture of blessing with his Right Hand, in which is contained, *Conflictus Apostolorum Petri & Pauli cum Simone Mago, & Passio eorundem*. Also *Passio S. Andreæ Apostoli*. Also *Passio S. Jacobi*; *Passio S. Thomæ Apostoli*; *Passio Bartholomæi Apostoli*; *Passio S. Matthæi Apostoli & Evangelistæ*; *Passio S. S. Apostolorum Simonis & Judæ*; *Vita S. Johannis Apostoli & Evangelistæ*.

VII. There is another Book also placed on the same Table of the High Altar, which hath on the outside the Glory, or the Rays of Divine Majesty, in Silver gilt; set round with Crystals and Beryls; in which

ƿepum on gehƿilcumbur- each City of the Eng-
 gum on Engla ƿeoðe. ⁊ liſſ Nation, and they
 hi on Godes geleafan have remain'd promoting
 ƿeonðe ƿurh ƿunedon oð the Chriſtian Faith con-

which Book is contained *Passionarium Sanctorum*, beginning with
St. Apollinaris, and ending with the Passion of *St. Simplicius, Fausti-*
nus, and *Beatrix*.

VIII. And upon the ſame Table of the High Altar is placed a Book
 which hath on the Cover a large Beryl ſet round on all ſides with
 Crystals; in which is an Expoſition on the Epiſtles and Goſpels,
 from the Third Sunday after the Octaves of *Eaſter*, to the Fourth
 Sunday after the Octaves of *Whitſuntide*. AND THESE ARE THE
 FIRST FRUITS OF THE BOOKS OF THE WHOLE ENGLISH
 CHURCH.

The firſt of theſe venerable Books, is the *Gregorian Bible* in two
 Volumes; which Bible appears to have been not long ago extant in
England, from an Apologetick Petition of the Lay Catholicks (as they
 call themſelves) to *James* the Firſt, King of *Great Britain*, in the
 Month of *July* 1604. in which are theſe Expreſſions. The very
 Original Bible, the ſelf-ſame Numero which *S. Gregory*
 ſent in with our Apoſtle *S. Auguſtine*, being as yet pre-
 ſerved by God's ſpecial Providence. Which Words are cited by
Dr. Sutcliff in his Answer to that Apologetical Petition, pag. 87.

The ſecond Book, that is, the *Pſalter*, after diligent Enquiry, I
 have not found.

The Third and Fifth Books, tho' imperfect, I believe to be extant.
 The one in the *Bodleian Library* at *Oxford*; the other adorn'd with
 Figures in *Corpus Chriſti College* in *Cambridge*. For to ſay the truths
 both theſe Books have a face of Antiquity, both of 'em being writ-
 ten in the round and large *Roman Hand*, and in Letters much diffe-
 ring from the *Saxon* of that kind; both the Parchment and the Ink
 declaring them to have been written abroad. In both of them were
 the Ten Canons of *Eusebius*, inasmuch as in the Margin there are to
 be ſeen the Notes and Figures referring to them; and that they were
 brought into *England* above Eight Hundred Years ago, appears from
 the Diſtinctions and Emendations of the *Bodleian Book*, in an old *Sa-*
xon Hand: and from the laſt Will of *Ealhburga* in the *Bennet College*
 Book, made about the Year Eight Hundred and Fifty, in which are
 reckon'd up what Legacies ſhe left to the Abby of *St. Auguſtine's*, to
 which this Book belonged. So that there ſeems no reaſon to doubt,
 that

BIRTH-DAY OF S. GREGORY. 43

þisum ðaȝðeplicum ða- tinually unto this Day.
 ge :: Se eadiga Eneȝo- The Holy Gregory com-
 þur gedihȝe maniga halige posed many Divine

that these old Books are the very same which St. Gregory sent to St. *Augustine*, in the Infancy of the *English Church*.

The Fourth Book, that is, the Psalter, seems to be lost ; nevertheless, there is in the *Cottonian Library*, VESPAS. A. 1. a Psalter of St. *Jerome's* in *Latin*, in the old *Saxon Character*, written about a Thousand Years ago. In which you have likewise in great Letters, but in a foreign Hand, before the Psalms, all those things, and in the same Order, which are said to be in this Book of *Gregory*. From whence I am inclined to believe the one might be a Copy of the other.

The Sixth, Seventh, and Eighth as yet I have not seen. But there seems to be many antient Transcripts of them in several of our Libraries. As for the sixth Book, it seems in process of time to have been translated into *Saxon* ; because the same Passions of the Saints, &c. are to be found in the *Saxon Homilies* : and perhaps the same may be said of the Seventh Volume.

These Books, says the Writer of the *Annals*, are the First Fruits of the *English Church*, whom I shall not contradict, provided the Reader who is a Lover of Antiquity, shall remember that *Augustine* brought with him into *England* Gregory the Great his Book of the Pastoral Care, as is attested by King *Ælfred* in his Prooemial Preface prefixed to his Translation of this Work.

To conclude, the Learned Reader may observe, that this celebrated Book hath this Note in the beginning of it. “ This Book
 “ once belonged to the Monastery of the Blessed Apostles *Peter* and
 “ *Paul*, or of *Augustine*, near the Walls of the City of *Canterbury*.
 “ But this Monastery in the Reign of *Henry* the Eighth being dissol-
 “ ved, and all the Goods of the Monks being taken from them, and
 “ converted to the King's use ; this Book by accident came into the
 “ hands of Master *Robert Haer*, who gave the same to the College or
 “ Hall of the Sacred *Trinity* in *Cambridge*, there to be kept safe and
 “ secure. But with this condition, that if hereafter it should hap-
 “ pen by God's permission that this Monastery be rebuilt, then the
 “ Master and Fellows of the said College or Hall of the Sacred *Trinity*
 “ shall take care that the Book shall be restored to the Monks of the
 “ same Monastery.

44 AN HOMILY ON THE

7pah7 bec. 7 mis micel-
 ne gecneopðny7re Godes
 folc to þam ecan life
 gep7rode. 7 7ela pun-
 ðra on his life ge-
 pophte. 7 pulðopfullice
 þær papan 7etles ge-
 peolð xiii gear. 7 7ix
 monðar. 7 ten ðagar.
 7 7iðan on þýrum ðæ-
 ge gepat to þam ecan
 7etle heoponan 7ices on
 þam he leopað mis Gode
 7elmihtigum a butan
 ende: Amen:

Treatises, and with great
 diligence instructed God's
 People in the way to Eternal
 Life, and wrought many
 Miracles in his Life-time,
 and behaved himself in a
 most glorious manner upon
 the Episcopal Throne thir-
 teen Years, and six Months,
 and ten Days, and afterwards
 as on this Day departed to
 the Eternal Throne of the
 heavenly Kingdom, in which
 he liveth with God Almighty
 World without End. *Amen.*

As the Learned are obliged to Mr. *Wanley* for this Account of *Augustine's* Library, and his ingenious Conjectures relating to it, since it has been dispersed; so am I particularly obliged to him for acquainting me with the Name of the Annalist who first gave this account; which was *Thomas de Elmham* Monk of the Abby of *St. Augustine's* in the Reign of King *Henry the Fifth*. See Mr. *Wanley's* Catalogue at the End of Dr. *Hickes's Thesaurus*, pag. 172.

* An Account of these Books may be seen in Dr. *Cave's Histor. Literar.* pag. 431. and in the *Benedictine* Edition of *St. Gregory's* Works.

" *St. Gregory* died anno DCV. *Bede's Eccles. Hist. lib. 2. c. 1. Lat. Edit. Par. Chifflet.* Also *Edit. Sax. Whel.* With this agrees *W. Thorn. & Canonic. Lichfield. Chron. August. Cant. Gervas. Dorobern.*

But the *Saxon Chronicle* assigns it to the Year DCVI. See *Wheloc. Edit. & Gibs.* but in *Gibs. Edit. Cod. Laud.* 605.

HOMI-

H O M I L I Æ

ANGLO-SAXONICÆ

I N

S. *GREGORII*

N A T A L E

VERSIO LATINA.

HOMER

ANGLO-SAXONIC

GREGORY

MATTHEW

VERGIO LATINA



GULIELMUS ELSTOBIUS

ELIZABETHÆ

Sorori suæ carissimæ

S. D.



*U*M tu, soror mea dilectissima,
Homiliæ Saxonica, de gentis
nostræ Conversione paras versio-
nem Anglicam fæminis liberali-
bus : nonnulli forte ex amicis nostris, tum
Academicis tum aliis, Latinam postulant
hominibus eruditis. Id te velle accommodare
venis ad me dicens, bene autem posse negâsti.
Verecundius sane id quam verius. Sed fa-
vendum omnino verecundiæ, præsertim mulie-
brî

*bri : maximè autem tuæ, cum in te virtus
illa sit notissima. Quare, quod poscis, dul-
cis & indefessa studiorum meorum comes,
do tibi Latinè. Non Ciceronianè, ut tu velis,
id est ornatè, at non ineptè tamen : iisdem ferè
verbis repositis quæ in Saxonica olim trans-
fusa, vel ex Turonensi Gregorio, vel tuo,
vel ex Beda nostrate, vel utroque Diacono,
& Johanne & Paulo. Eadem plane ratione,
qua jam pridem Orosium à nobis elucubra-
tum scis, & qua Gregorii tui Curam Pasto-
ralem, Deo favente, & adjutrice te, Erudi-
tis perlibenter darem. Vale.*

Kal. Jun. MDCCIX.



NATALE



N A T A L E

S. G R E G O R I I.



REGORIUS Papa beatus, Anglica gentis Apostolus, hac instanti die, post varios labores, meditationesque divinas, ad Dei regnum feliciter ascendit. Anglica gentis rectè is Apostolus est; ipsius quippe per consilium, & legationem à se missam & in-

institutam, à cultu Diaboli nos eripuit, & ad Dei fidem convertit. Libri sacri quamplurimi præclaram ejus conversationem prædicant, vitamque sanctam; inter quos & ea Anglorum historia quam rex Alfredus in sermonem Anglicum transtulit ex Latino. Liber iste, de viro isthoc sancto satis loquitur apertè. Volumus tamen nonnihil de eo vobis enarrare breviter: cum & liber antememoratus, omnibus nondum innotuerit, etiamsi versus sit Anglicè. Gregorius papa

H

beatus

beatus ex nobili profapia, & religiosa, duxit originem. Romani senatores ejus antecessores erant. Patris nomen erat Gordianus. Et Felix pontifex sanctissimus ejus fuit atavus. Fuit quidem is, prout diximus, genere nobilis. Sed tamen hanc tantæ nobilitatis lineam moribus extulit, probis actibus decoravit. Gregorii nomen vox planè Græca est, quæ sonat in lingua Latina *Vigilantius*, in Anglica verò *Facolpe*. Re etenim vera præceptis divinis invigilavit, dum & ipse vixit laudabiliter. Diligenter etiam & multarum gentium còmodo providebat, & viam iis vitæ annuntiabat. Fuit quidem à puero disciplinis liberalibus institutus. Et in doctrina eo usque feliciter est progressus, ut in universa Romæ civitate, æqualis ei nemo judicaretur. Prudentum institutorum sedulò in exempla intentus erat, nec quæ didicerat, oblivioni ea segniter tradidit: sed tenaci potius commendavit memoriæ. hauriebatque sitibundo doctrinæ fluentia pectore, quæ post congruenti tempore mellito gutture eructaret. Hic in annis adolescentiæ (in quibus solet ea ætas vias seculi ingredi) Deo cæpit devotus existere; & ad supernæ vitæ patriam totis desideriis anhelare. Post obitum denique patris sex in Sicilia monasteria construxit; septimum verò intra urbis Romæ muros instituit, in quo & ipse regulari tramite sub Abbatis imperio militavit. Septem monasteria de redditibus prædiorum adornavit, & sufficienter ad victum quotidianum locupletavit; reliquas possessiones Dei pauperibus erogavit, totamque secularem nobilitatem, ad nansciscendam cælestem gloriam convertit. Ipsius ante conversionem, serico contextu, gemmis micantibus auroque rubro solitus erat per urbem procedere trabeatus; postea verò vili contactus tegmine, ministrabat pauper ipse pauperibus. In tanta perfectionis gratia cœpit conver-

conversari, ut jam tunc in ipsis initiis perfectorum posset numero deputari. Amabat abstinentiam in cibo & potu; erat autem multum occupatus in vigiliis, & orationibus crebris. Sustinebat præterea assiduas corporis infirmitates. Sed quo malis præsentibus durius premebatur, eo vehementius ad æternam vitam anhelabat. Tum verò intelligebat pontifex, qui eo tempore sedem tenebat apostolicam, quibus virtutum gradibus Gregorius ad alta conscenderet: eum igitur abstraxit ex monasterio, adscivitque in suum adjutorium cum in ordine diaconi primum illum constituerat. Tum verò factum est quodam tempore, quod usu venit quam sapissimè, ut Anglici quidam mercatores merces Romam asportarent. Transibat tum beatus Gregorius per plateas, illorum ut inspiceret mercimonia; viditque inter homines pueros venales positos, lactei corporis, ac venusti vultus, capillos quoque præcipui candoris habentes. Gregorius ergo, cum puerorum formam adspexisset, rogabat statim ex quam essent gente ducti? Tum dictum est illi, esse eos ex Anglia profectos; præterea esse istius gentis homines simili venustate. Rogabat autem posthac Gregorius, essentne istius gentis homines Ethnici an Christiani? Dictum est, Ethnicos esse. Gregorius tum ex intimo corde trahebat longa suspiria, dicebatque, Proh dolor! vultus adeo candidi homines nigro subjici Diabolo! Rogabat deinde Gregorius, quo nomine gentis istius populus, ex qua venerunt, insigniretur. Responsum verò tum est ei, *Anglos* esse nominatos. Rectè tum is, *Angli* vocantur, vultus enim habent *Angelicos*. Tales etiam, æquum est, in cœlis *Angelorum* comites fieri. Ultra percontatus est Gregorius, quonam ea Provincia nomine diceretur, ex qua pueri fuissent allati? Annuntiatum est igitur illi, quod Provinciales isti

DEIRI vocarentur. Respondit Gregorius, bene quidem *Deiri* vocantur, quoniam de ira Dei eruti sunt, & ad misericordiam Christi conversi. Jam verò est iterum percontatus, quo demum nomine provinciæ Rex istius appellaretur? Eique fuit responsum, quod rex appellaretur *Ælle*. Verbis igitur suis Gregorius nomini allusit, ac dixit. Oportet tum ibi in ea gente Alleluia decantari, ad laudes Omnipotentis Creatoris. Continuò autem Gregorius apostolicæ sedis Papam adiit, eum verò rogavit suppliciter, ut Anglicæ genti doctores quosdam mittendos curaret, qui Dei auxilio ad Christum eos converterent. Dixitque præterea etiam ipsum se ad istud opus perficiendum esse quàm paratissimum, si Papæ saltem istud placeret: sed permittere id Pontifici non liceret, etiamsi vellet quàm maximè. Permittendum enim id nequaquam erat à civibus Romanis, virum ita celebrem, doctorem eousque instructum, civitatem omnino relinquere, & peregrinationem suscipere tam longinquam. Factum est autem deinceps, ut immanis pestis Genti Romanæ immineret, & in primis Papam ipsum Pelagium invaderet, sine mora etiam illum extingueret. Verùm enim verò post istius Papæ obitum tanta populi strages ingruit, ut undequaque per civitatem ædes starent vacuæ, sine incolis. Non autem oportebat urbem Romanam Papa diu carere. Universus igitur populus beatum Gregorium ad istam dignitatem unanimiter elegerunt, eo interim totis viribus renitente. Misit tum Gregorius ad Cæsarem Mauricium literas, cujus filium ex lavacro sacro susceperat, eumque obtestatus est multis precibus, ut populo nunquam permetteret, is ut tantæ dignitatis gloriam exaltaretur: verebatur enim, ne maiestate secularis gloriæ, quam ipse prius abjecerat, aliquando iterum seduceretur. Cæsaris autem nobilis Præfectus
Germa-

Germanus literas istas interceptit, ac laceravit. Postea verò annunciavit Cæsari, universum populum Pontificem sibi Gregorium elegisse. Mauricius igitur Cæsar Deo gratias egit, eumque jussit consecrari. Gregorius autem fugam arripit, & abdedit sese in spelunca. Populus autem apprehenderunt eum, & ad Petri ecclesiam deduxerunt, ibi ut Papa consecraretur. Deinde Gregorius, ipsius ante consecrationem, ad Populum Romanum de *imminente Mortalitate*, hujusmodi verbis orationem habuit.

**^aORATIO S. GREGORII ad PLEBEM
de Mortalitate.**

“ **O** Portet, fratres carissimi, ut flagella Dei, quæ
“ metuere ventura debuimus, saltem præsen-
“ tia & experta timeamus. Conversionis nobis adi-
“ tum dolor aperiat, & cordis nostri duritiam ipsa jam
“ quam patimur pœna dissolvat. [^b Ut enim, Prophetâ
“ teste, prædictum est: *Pervenit gladius usque ad ani-*
“ *mam.*] Ecce enim cuncta plebs cælestis iræ mucrone
“ percutitur, & repentina singuli cæde vastantur.
“ Nec languor mortem prævenit, sed & languoris mo-
“ ras, ut cernitis, mors ipsa præcurrit. Percussus
“ quisque ante rapitur, quàm ad lamenta pœnitentiæ
“ convertatur. Pensate ergo, qualis ad conspectum di-
“ stricti judicis pervenit, cui non vacat flere quod

[] *Quæ Uncis hisce includuntur Homil. Angl. Sax. non agnoscit.*

* Quam hîc Orationem Gregorii exhibemus, ex Edit. Op. Greg. Benedict. Tom. I. ad fin. tota est descripta: sed notandum, Homilistam Saxonicum, Pauli Diaconi vestigiis omnino insistere.

^b Jer. iv. 10.

“ fecit.

“ fecit. Habitatores ^c quippe non ex parte subtrahun-
 “ tur, sed pariter corruunt. Domus vacuæ relinquin-
 “ tur, filiorum funera parentes aspiciunt, & sui eos
 “ ad interitum hæredes præcedunt. Unusquisque ergo
 “ nostrum ad pœnitentiæ lamenta confugiat, dum
 “ flere ante percussione[m] vacat. Revocemus ante
 “ oculos mentis, quidquid errando commisimus : &
 “ quod nequiter egimus, flendo puniamus. ^d *Præve-*
 “ *niamus faciem ejus in confessione* ; & sicut Propheta
 “ admonet : ^e *Levemus corda nostra cum manibus ad*
 “ *Deum*. Ad Deum quippe corda cum manibus le-
 “ vare, est orationis nostræ studium cum merito bonæ
 “ operationis erigere. Dat profectò, dat tremori no-
 “ stro fiduciam, qui per Prophetam clamat : ^f *Nolo*
 “ *mortem peccatoris, sed ut convertatur, & vivat*.
 “ Nullus autem de iniquitatum suarum immanitate
 “ desperet. Veterinosas namque ^g Ninivitarum culpas
 “ triduana pœnitentia absterfit : & conversus latro vitæ
 “ præmia etiam in ipsa sententia suæ mortis, emeruit.
 “ Mutemus igitur corda, [^h & præsumamus nos jam per-
 “ cepisse quod petimus.] Citius ad precem iudex fle-
 “ ctitur, si à pravitate sua ⁱ petitor corrigatur. Immi-
 “ nente ergo tantæ animadversionis gladio, nos im-
 “ portunis ^j precibus insistamus. Ea namque quæ in-
 “ grata esse hominibus importunitas solet, ^k iudicio ve-

^e *Quique*. Paul. Diac. Vit. S. Gr. Pap. S. xi. unde Hom. A. Saxon.
 gehpýlce eonðbugigenðe.

^d Psal. xcv. 2.

^e Lam. iii. 41.

^f Ezech. xxxiii. 11.

^g Jon. iii. Luc. xxiii.

^h *Animus corrigitur*. Paul. Diac.

ⁱ *Fletibus*. Paul. Diac.

^k *Judici*. Paul. Diac. Unde Hom. Sax. ðeman, quod voci Ju-
 dici semper respondet, *Judicio* melius accommodassent ðome.

“ ritatis

ritatis placet : quia pius ac misericors Deus à se vult
 veniam precibus exigere, qui quantum meremur, non
 vult irasci. Hinc etenim per Psalmistam dicitur :
Invoca me in die tribulationis tue ; & eripiam te, &
magnificabis me. Ipse ergo sibi testis est, quia in-
 vocantibus misereri desiderat, qui monet ut invoce-
 tur. Proinde, fratres carissimi, contrito corde, &
 correctis operibus crastina die ab ipso feriæ quartæ
 diluculo, ad Litaniam septiformem, [juxta distribu-
 tionem inferius designatam, devota mente cum
 lachrymis veniamus. Nullus vestrum ad terrena
 opera in agros exeat, nullus quodlibet negotium
 agere præsumat : quatenus ad sanctæ genetricis Do-
 mini ecclesiam convenientes, qui simul omnes pec-
 cavimus, simul omnes mala quæ fecimus deplore-
 mus:] ut districtus judex dum culpas nostras nos pu-
 nire considerat, ipse à sententia propositæ damna-
 tionis parcat. [Litania Clericorum exeat ab ecclesia
 beati Johannis Baptistæ : Litania virorum, ab ec-
 clesia beati martyris Marcelli : Litania Monacho-
 rum, ab ecclesia martyrum Johannis & Pauli : Li-
 tania ancillarum Dei, ab ecclesia beatorum marty-
 rum Cosmæ & Damiani : Litania faminarum conju-
 gatarum, ab ecclesia beati primi martyris Stephani :
 Litania viduarum, ab ecclesia beati martyris Vita-
 lis : Litania Pauperum & Infantium, ab ecclesia
 beatæ martyris Cæcilie.]

Quapropter multitudo tum Presbyterorum, tum
 Monachorum, tum etiam Laicorum, secundum beati
 Gregorii institutum, die Mercurii, ad septiformem Li-
 taniam venerunt, eoque tamen prius memorata lues

cessavit, ut octaginta homines unius horæ spatio, ex
vita hac caduca discederent, populo adhuc canente Li-
tanas. At pius sacerdos nequaquam cessavit populum
admonere, ut ab oratione nunquam desisterent, donec
pestem ipsam divina misratio propulsaret. Grego-
rio autem postquam Papatum suscepit, quod Angli-
cæ genti destinârat, venit in mentem: quod & oppor-
tuno tempore opus gratissimum perfecit. Non licuit
tamen ei sedem Romanam omnino relinquere: misit
tamen alios nuntios, Dei servos approbatos, in hanc
Insulam. Ipse autem multis suis benedictionibus at-
que exhortationibus effecit, ut horum nuntiorum
prædicatio exiret, & uberes quidem fructus ederet.
Nuntiorum nomina hujusmodi fuerunt: *Augustinus*,
Mellitus, *Laurentius*, *Petrus*, *Johannes*, *Justus*,
Hosce doctores misit beatus Papa Gregorius, cum mul-
tis aliis monachis, ad Anglicanam Gentem, quos hu-
jusmodi verbis de eorum itinere commonefecit.
“^m Nec labor vos tam longinqui itineris, nec maledi-
“ corum hominum linguæ deterreant. Sed omni in-
“ stantia, omnique fervore quæ inchoastis, Deo auctore,
“ peragite; scientes quòd laborem magnum æternæ
“ retributionis gloria sequitur, tanto major quanto
“ vos majori studio Dei causa laboratis. Obedite igi-
“ tur humiliter in omnibus Augustino (*Præposito ve-*
“ *stro*) quem & Abbatem vobis constituimus. Hoc
“ enim per omnia vestris animabus est profuturum,
“ quicquid à vobis in ejus admonitione sit completum.
“ Omnipotens Deus sua vos gratia protegat, & vestri
“ laboris fructum in æterna me patria videre conce-
“ dat, quatenus etsi vobiscum laborare nequeo, simul
“ in gaudio retributionis inveniar, quia laborare scili-
“ cet volo.

⁊ Vide Bed. Hist. Eccl. lib. i. c. 23.

Deinde

^b Deinde Augustinus cum sociis, qui quadraginta numerarentur, Gregorii jussu cum illo iter facientes, eo usque sunt profecti donec prosperis avibus huic Insulæ appulissent. Regnabat eo tempore Rex Æthelbyrihtus in civitate Cantuariæ, cujus imperium à magno flumine Humbre ad mare usque Australe extendebatur. Acceperat autem, præcipiente Gregorio, Augustinus de gente Francorum interpretes, quorum interpretum interveniente sermone usus, Regi ejusque populo ipse & ejus comites prædicaverunt verbum Dei. Quemadmodum misericors Jesus propria ipsius passione orbis hujusce universitatem peccatricem redemerat, & omnibus verè fidelibus in cœlestia regna aditum patefecerat. Augustino tunc respondebat Rex Æthelbertus, dicens, pulchra quidem esse verba & promissa quæ attulerat; sed ei tamen æquum non videre, veteres quas ipse cum Anglis suis consuetudines diu observarat, citò esse dimittendas. Dicebat autem liberum ei fore, verbum Dei populo sibi subiecto prædicare. Insuper quæ forent victui necessaria, prorsus se ministrare velle. Dedit etiam eis mansionem in civitate Dorovernensi, quæ imperii sui totius erat metropolis. Tum cœpit Augustinus cum monachis vitam ⁱ Apostolorum imitari, orationibus videlicet assiduis, vigiliis ac jejuniis Deo serviendo, verbum vitæ quibus poterant prædicando, cuncta hujus mundi velut aliena spernendo; quæ victui necessaria videbantur, ab eis quos docebant accipiendo, secundum ea quæ docebant per omnia vivendo, & paratum ad patiendum adversa quæque, vel etiam ad moriendum pro eo quam prædicabant veritatis amore, si opus fuerit, animum habendo. Quid mora? crediderunt permulti, & in Dei nomine baptizabantur, mirantes

^b Bed. Hist. Eccl. lib. i. cap. 25.

ⁱ Ibid. c. 26.

simplicitatem innocentis vitæ, ac dulcedinem doctrinæ illorum cœlestis. Ac tandem ipse Rex Æthilbertus delectatus est vitâ mundissimâ eorum, & promissis eorum suavissimis, quæ vera esse miraculorum quoque multorum ostensione firmârunt, & credens baptizatus est. Multiplici igitur reverentia Christianis rex congratulatus est, ac quasi concives sibi Regni cœlestis arctiori dilectione est amplexus. Nullum tamen coheret ad Christianismum, didicerat enim à doctoribus auctoribusque suæ salutis, servitium Christi VOLUNTARIUM, non COACTITIUM debere esse. Cœpere demum plures ad audiendum verbum confluere, ac relicto Gentilitatis ritu, unitati se SANCTÆ CHRISTI ECCLESIAE credendo sociare. Interea Augustinus per mare transportatus, Etherium Archiepiscopum Arelatensem adiit, à quo juxta quod jussu Gregorii acceperat, Archiepiscopus genti Anglorum ordinatus est. Augustinus igitur consecratus, reversus est ad Episcopatum, & nuntios Romam misit, ac beato Gregorio retulit, gentem Anglorum fidem Christi accepisse. Simul & per literas plura interrogabat, quonam scilicet modo cum nuper conversis oportebat eum conversari. Quapropter Gregorius lætanti animo plurimas Deo gratias egit, id apud Anglos evenisse quod ipse vehementissimè exoptârat. Misit etiam legatos ad Regem Æthilbertum credentem, cum literis pariter ac donis quamplurimis. Alias autem epistolas ad Augustinum misit, cum responsis ad ea omnia de quibus eum interrogârat, illum verò hujusmodi verbis comonefecit: “^k Scio, frater carissime, quia Omnipotens Deus per te in gentem quam eligi voluit magna
“ miracula ostendit: unde & timendo gaudeas, & gau-

^k Bed. Eccl. Hist. lib. 1. cap. 27.

^l Ibid. cap. 31.

“ dendo

“ dendo pertimescas. Gaudeas videlicet, quia Anglo-
 “ rum animæ per exteriora miracula ad interiorem
 “ gratiam pertrahuntur. Pertimescas verò ne inter
 “ signa quæ fiunt infirmus animus in sua præsumptione
 “ sese eleuet, & unde foris in honorem tollitur, inde
 “ per inanem gloriam intus cadat. Præterea misit
 Gregorius Augustino dona sacra, vestimenta scilicet
 & libros, simul cum Apostolorum & Martyrum reli-
 quiis. Ordinavit etiam ut successores ejus Pallium &
 Archiepiscopatum ab Apostolica Romana Ecclesia sem-
 per peterent. Postea constituit Augustinus ex sociis
 episcopos per singulos Angliæ civitates, qui permanse-
 runt fidem Christi promoventes (per successores) ad
 hunc usque diem. Beatus Gregorius divinos tractatus
 quamplures composuit, & summa diligentia Dei popu-
 lum in via æternæ vitæ instruxit, ac plurima miracula
 vivus perfecit. Ac mirificè sedem Papalem rexit, tre-
 decim annos, sex menses, & dies decem, & demum
 hac præsentis die, ad æternam cœlestis regni sedem
 translatus est, ubi vivit cum Deo Omnipotente in
 secula. *Amen.*



AN
APPENDIX,

Containing several

EPISTLES

OF

St. GREGORY,

AND

NOTES,

That Illustrate the foregoing *Homily*.



Faint line of text, possibly a date or reference number.

THE FIRST

OF

THE SECOND

AND

THE THIRD

THE FOURTH

THE FIFTH

THE SIXTH

THE SEVENTH

THE EIGHTH

THE NINTH

THE TENTH



Qui Præest Sit Perinde ac qui Ministrat. Luc. 22.

G R E G O R I U S

Mauricio Augusto.



PISSIMUS atque à Deo constitutus Dominus noster, inter cæteras augustorum ponderum curas, conservandæ quoque sacerdotali caritati rectitudine studii spiritualis invigilat: videlicet piè veraciterque considerans, neminem posse rectè terrena regere, nisi noverit divina tractare, pacemque Reipublicæ, ex universalis Ecclesiæ pace pendere. Quæ enim, serenissime Domine, virtus humana, quodque carnei robur brachii contra vestri Christianissimi culmen Imperii irreligiosas præsumeret manus erigere, si stude-
ret concors Sacerdotum mens Redemptorem suum lingua pro vobis, atque, ut oportebat, meritis exorare? Aut quis ferocissimæ gentis gladius in necem fidelium
tanta

tanta crudelitate grassaretur, nisi nostra vita, qui Sacerdotes nominamur, & non fumus, à praviſſimis gravaretur operibus? Sed dum nos competentia nobis relinquimus, & nobis incompetentia cogitamus, peccata nostra barbaricis viribus fociamus, & culpa nostra hostium gladios exacuit, quæ Reipublicæ vires gravat. Quid autem dicturi fumus, qui populum Dei, cui indigne præsumus, peccatorum nostrorum oneribus premimus? qui quod per linguam prædicamus, per exempla destruimus? qui iniqua docemus operibus, & sola voce ea quæ sunt iusta prætendimus? Oſſa jejuniis atteruntur, & mente turgemus. Corpus deſpectis vestibus tegitur, & elatione cordis purpuram superamus. Jacemus in cinere, & ^a excelsa deſpicimus. Doctores humilium, duces superbiæ, ovinâ facie lupinos dentes abscondimus. Sed quis horum finis est, nisi quòd hominibus suademus, Deo autem manifesti fumus? Quamobrem providentiſſimè ^b piſſimus Dominus ad compescendos bellicos motus pacem quærit Ecclesiæ, atque ad hujus compagem Sacerdotum dignatur corda reducere. Quod quidem ego opto, atque quantum ad me attinet, serenissimis jussionibus obedientiam præbeo. Quia verò non causa mea, sed Dei est: & quia non solus ego, sed tota turbatur Ecclesia, quia piæ leges, ^c quia venerandæ synodi, quia ipsa etiam Domini nostri Jesu Christi mandata superbi atque pompatici cujusdam sermonis inventione turbantur: piſſimus Dominus locum ſecet vulneris, atque resistantem

^a Recent. ed. *excelsa non deſpicimus*, invit. MSS. Vatic. Anglic. Norm. &c.

^b Excusi, *Dominus noster*. Abest *noster* à Vatic. Norm. &c.

^c Norm. & Corb. *quia veneranda synodus*.

^a agrum augustæ auctoritatis vinculis constringat. Adstringendo enim ista, Rempubicam sublevatis; & dum talia reciditis, de regni vestri prolixitate tractatis.

Cunctis enim Evangelium scientibus liquet, quod voce Dominica sancto & omnium Apostolorum Petro principi Apostolo, totius Ecclesiæ cura commissæ est. Ipsi quippe dicitur: ^c *Petre, amas me? Pasce oves meas.* Ipsi dicitur: ^f *Ecce Satanas expetiit cribrare vos sicut triticum; & ego pro te rogavi, Petre, ut non deficiat fides tua. Et tu aliquando conversus confirma fratres tuos.* Ipsi dicitur: ^g *Tu es Petrus, & super hanc petram ædificabo Ecclesiam meam, & portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni cælorum: & quodcunque ligaveris super terram, erit ligatum & in cælis: & quodcunque solveris super terram, erit solutum & in cælo.*

Ecce claves regni cœlestis accepit, potestas ei ligandi ac solvendi tribuitur, cura ei totius Ecclesiæ, & principatus committitur, & tamen universalis Apostolus non vocatur: & vir sanctissimus confacerdos meus Johannes vocari universalis Episcopus conatur. Exclamare compellor ac dicere: O tempora, O mores!

Ecce cuncta in Europæ partibus Barbarorum juri sunt tradita, destructæ urbes, everfa castra, depopulata provinciæ, nullus terram cultor inhabitat: sæviunt & dominantur quotidie in necem fidelium cultores idolorum; & tamen sacerdotes, qui in pavimento & cinere flentes jacere debuerunt, vanitatis sibi

^a Hic MSS. non consentiunt. Gemet. Audoën. Pratell. Lyr. cum tribus Vatic. habent, *agrum angustet vinculis auctoritatis. Astringendo enim ista re penitus Rempubicam sublevatis.* Parum discrepat Regius. Becc. *angustet vinculis auctoritatis. Dum enim ista reprimitis, Rempubicam sublevatis.* Consentit Corb. Sequimur Vatic. A. & alios.

^c Johan. xxi. 17.

^f Luk. xii. 31.

^g Matth. xvi. 8.

nomina expetunt : & novis ac profanis vocabulis gloriantur.

Numquid ego hac in re, piissime Domine, propriam causam defendo? Numquid specialem injuriam vindico? ^h causam Omnipotentis Dei, causam universalis Ecclesiæ?

Quis est iste, qui contra statuta Evangelica, contra canonum decreta, novum sibi usurpare nomen præsumit? Utinam vel sine aliorum imminutione unus sit, qui vocari appetit universalis.

Et certè multos Constantinopolitanæ Ecclesiæ in hæreseos voraginem incidisse novimus sacerdotes, & non solum hæreticos, sed etiam hæresiarchas factos. Inde quippe Nestorius, qui mediatorem Dei & hominum Jesum Christum duas esse personas existimans, quia Deum fieri hominem potuisse non credidit, usque ad Judæicam perfidiam erupit. Inde Macedonius, qui substantialem patri & filio Spiritum Sanctum Deum esse denegavit. Si igitur illud nomen in ea Ecclesia sibi quisquam arripit, ⁱ quod apud bonorum omnium iudicium fecit : ^k universa ergo Ecclesia, quod absit, à statu

^h Vatic. D. cui consentiunt plerique excusi, *vindico, & non magis causam omnipotentis Dei & causam, &c.* Sequimur tres Vaticanos, Norm. Corb. Reg. &c.

ⁱ Obscurus est hic locus, qui tamen ita legitur in Norm. Reg. tribus Vatic. & plerisque : nec clarior est excusorum lectio mutando *fecit in fuit.* Solus Vatic. D. habet, *quod bonorum omnium iudicium fecit : & quidem optimo sensu.* At meliori adhuc Jamesius legit in MS. Anglic. *quo caput se bonorum omnium facit : universa ergo.* In Sagiensi, *quod caput, &c.* Hanc lectionem præferat qui voluerit.

^k Multis argumentis hanc novam appellationem concutit. 1. Cadente universali Episcopo universa ruit Ecclesia. 2. Nullus Romanorum Pontificum hoc nomen assumpsit. 3. Honore debito universi Sacerdotes privarentur, si quis etiam Romanus Pontifex hoc appellaretur nomine.

4. Præ-

statu suo corrui, quando is qui appellatur universalis cadit. Sed absit à cordibus Christianis nomen istud blasphemiae, in quo omnium sacerdotum honor adimitur, dum ab uno sibi dementer arrogatur.

Certè pro beati Petri Apostolorum principis honore, ¹ per venerandam Chalcedonensem synodum Romano Pontifici oblatum est. Sed nullus eorum unquam ^m hoc singularitatis nomine uti consensit, ne dum privatum aliquid daretur uni, honore debito sacerdotes privarentur universi. Quid est ergo quod nos hujus vocabuli gloriam & oblatam non quærimus, & alter sibi hanc arripere & non oblatam præsumit?

4. Præceptis canonicis adversatur ista appellatio. 5. Omnes hac de re scandalum patiuntur. In synodo VII. act. 2. contendit Papa Hadrianus cum Tarasio de nomine Patriarchæ œcumenici, & concedit. Vide Epistolam Hadriani, & sententiam Basilii Ancyran, Stauratii Chalcedonensis, Nicephori Dyrrachii, Epiphaniæ Catanensis, Gregorii Synopes, Sabæ monachi, Gregorii monachi. Idem, act. 3. in titulo Epistolæ Orientalium, necnon in votis episcoporum Agapii, Johannis Constantin. Basilii, &c. Leo IX. Michaeli Constant. Patriarchæ scribens de S. Leone I. ait: *Superbum refutavit vocabulum penitus, quo videbatur par dignitas subtrahi cunctis per orbem præsulibus, dum uni ex toto arrogaretur.* Vide totam Epistolam. Quid si Græci nomen œcumenici suo Patriarchæ ea tantum de causa tribuerunt, quod toti cuidam parti orbis præesset, ut videtur sensisse Anastasius bibliothecarius in præfatione VII. synodi, in editione Romana. Lege S. Hieronymum, l. 5. in Isa. ad illa verba, c. 13. *Vox multitudinis, & visitabo super orbis mala.* Ubi explicat quid per omnem terram, quid per orbem, & ἀπὸ παντὸς sit intelligendum Guffanv.

¹ Melius diceretur in universali Chalcedonensi synodo, scilicet actione 3. in aliquot libellis, & in voto Paschasini legati S. Leonis, & act. 6. in voto ejusdem Paschasini, vocem *per*, interpretantur, durante &c. Guffanv. Vide sup. Ep. 18. circa medium.

^m Ita Vatic. Norm. Corb. Reg. in quibusdam tamen, pro nomine, legitur, *vocabulo.* In vulgatis, *hoc singularitatis nomen assumpsit, nec utique consensit.*

Ille ergo magis est piissimorum Dominorum præceptione flectendus, qui præceptis canonicis obedientiam præbere contemnit. Ille coercendus est, qui sanctæ universali Ecclesiæ injuriam facit, qui corde tumet, qui gaudere de nomine singularitatis appetit, qui honori quoque imperii vestri se per privatum vocabulum superponit?

Ecce omnes hac de re scandalum patimur. Ad vitam ergo rectam revertatur auctor scandali, & omnia sacerdotum jurgia cessabunt. Ego enim cunctorum sacerdotum servus sum, in quantum ipsi sacerdotaliter vivunt. Nam qui contra Omnipotentem Dominum per inanis gloriæ tumorem, atque contra statuta patrum suam cervicem erigit, in omnipotenti Domino confido, quia meam sibi nec cum gladiis flectit.

Quid autem nuper in hac urbe ex hujus auditu vocabuli gestum sit, Sabiniano diacono ac responsali meo subtiliùs indicavi. Cogitet ergo Dominorum Pietas de me proprio suo, quem specialiter præ cæteris semper fovit atqueⁿ continuit, qui & vobis obedientiam præbere desidero, & tamen de mea negligentia reperiri reus in superno tremendoque judicio pertimesco; ac secundum petitionem prædicti Sabiniani diaconi, aut piissimus Dominus ipsum dignetur judicare negotium, aut sæpe nominatum virum, ° ut ab hac tandem intentione cesset, inflectere. Si ergo judicio pietatis vestræ justissimo, vel clementibus jussionibus cesserit, Omnipotenti Deo gratias referimus, atque de concessa per vos omni Ecclesiæ pace gaudemus. Sin autem in eadem diutius

ⁿ Eodem modo interpretandum est hoc loco verbum *continere*, ac in Ep. 5. libri 1. nomen *continentia*. Vide notas.

° Tres Vatic. aut *sæpe nomin. virum*, ab hac tandem intentione non esset (forte non cesset) *inflectere*.

contentione perstiterit, hac de re jam veritatis sententiam certam tenemus, quæ ait: ^p *Omnis qui se exultat humiliabitur.* Et rursus scriptum est: ^q *Ante ruinam exaltatur cor.* Ego autem Dominorum jussionibus obedientiam præbens, prædicto confacerdoti meo & dulciter scripsi, & humiliter, ut ab hac inanis gloriæ appetitione sese emendat, admonui. Si igitur me audire voluerit, habet devotum fratrem. Si verò in superbia persistit, jam quid sequatur aspicio, quia illum sibi adversarium invenit, de quo scriptum est: ^r *Deus superbis resistit, humilibus autem dat gratiam.*

^r AUGUSTINE going for England, is recommended by GREGORY to PELAGIUS Bishop of Tours, and to SERENUS Bishop of Marseilles in Gaul.

ALtho', to Priests who are endued with a Charity that is well pleasing unto God, devout Men stand in need of no Recommendations. Yet since a fit Opportunity has offer'd it self, we have taken care to transmit Letters to your Brotherhood. Intimating that the Bearer of these, *Augustine* the Ser-

R. Ep. lib. vi.
Ep. 52.

^p Luc. xiv. 11. & xviii. 14. ^q Prov. xvi. 18. ^r Jac. iv. 6.

^s Vid. S. Gregorii Regist. Epist. lib. v. Indict. xiii. Ep. xx. ex Edit. Benedict.

^t It may be observed, that where a Letter is superscribed, as here, to two Persons, it is to be understood that *Augustine* carried them Duplicates of the same Original; for thus we are to interpret the Latin Note à Paribus.

vant

vant of God, of whose good Intentions we are well assured, together with other Servants of God, are for the Advantage of Souls, thro' the Divine Assistance, directed thither by us. Whom it is necessary your Holiness should make haste to assist with all Episcopal Affection, and to yield him all Encouragement. For the furtherance whereof that you may be the readier, we have enjoyn'd him to give you an exact account of the whole Affair. Being assured, that when it is made known to you, you will out of Piety towards God, apply your self, so far as the matter requires, wholly to set it forward.

GREGORY *recommends* AUGUSTINE to VIRGILIUS *Bishop of Arles, Metropolitan.*

R. Ep. lib. vi.
Ep. 53.

ALtho' we are confident of your Brotherhood's being intent upon Good Works, and that it is voluntarily apt to declare it self ready in Causes that are well-pleasing to God. We have nevertheless thought fit to address our selves to you with brotherly Affection, that what Assurances of your own accord you ought to impart, you may increase by the Importunity of our Letters. And therefore we acquaint your Holiness, that *Augustine* the Servant of God, the Bearer hereof, whose Zeal and good Inclination we know by sufficient Experience, is with other Servants of God, for the Benefit of Souls sent by us (to *England*); as he when admitted to your Presence will be able to inform you. In which it is necessary that you forward him with your Prayers
and

and Assistance, and as far as shall be requisite, that you afford him your comfortable Advice, and cherish him with all Paternal and Episcopal Encouragement, that in case thro' your Holinesses Advice and Encouragement, he shall, as we trust he will, be any way a Gainer to our God, you may likewise find your Reward in having promoted him in his pious Endeavours, by the devout Encouragement of your Approbation.

GREGORY *commends* AUGUSTINE *going into* England, *to* DESIDERIUS *Bishop of* Vienna, *and* SYAGRIUS *Bishop of* Autun, *in* France. *From the same Original.*

WE have great confidence in your Brotherhood's sincere Charity, that for the Love of St. Peter the Prince of the Apostles, you shew so much Kindness towards our Messengers. Especially since the nature of the Cause requires it. In which however you desire rather to concur and labour of your own accord. Wherefore we signify to your Holiness, that we have sent *Augustine* a Servant of God, the Bearer of these Presents, of whose Zeal and Diligence we have good knowledge, (to *England*) with other Servants of God, in order by the Divine Dispensation to the Good of Souls. From whose Relation, you being made perfectly acquainted with what we have enjoind him, your Brotherhood will by all means assist him with your Favour and Encouragement, so far as the Occasion shall demand. That so you may, as is both fit and decent, be the Promoter of a good

R. Ep. lib. vi.
Ep. 54.

good Work. May your Brotherhood therefore so acquit your self with Devotion and Earnestness in this Affair, that the good Opinion which we have conceived of you by Report, may by your Works be effectually establish'd.

GREGORY *to* THEODERIC *and* THEODEBERT
Kings of the Franks,

To whom he recommends AUGUSTINE *and*
his Companions going into England.

R. Ep. lib. vi.
Ep. 58.

SINCE Almighty God hath adorn'd your Kingdom with a right Faith, and hath made the Purity of the Christian Religion conspicuous among other Nations: we have conceived great Hopes, concerning you, that you desire your Subjects every where to be converted to the same Faith, which you your selves profess, who are their Kings and Lords. And since we are informed that the *English* Nation by the Grace of God greatly desire to be converted to the Christian Faith: but the *Bishops in the Neighbourhood* are negligent, and cease to inflame their Desires by their good Advice. For this reason we have taken care to send thither *Augustine* a Servant of God, the Bearer of these Presents, whose Zeal and Diligence is well known to us, with other Servants of God. Whom also we have enjoin'd to take with them from the Neighbourhood some PRESBYTERS, with whom they may know their Minds, and forward their Inclinations by their Advice, as God shall give them Ability. In which thing that they may

may appear well qualified and successful: saluting your Excellencies with a Paternal Affection, we beseech you; that those whom we have sent may be found to merit your gracious Favour. And because it is the Cause of Souls, assist and protect them with your Powers. That God Almighty, who knows you take delight with a devout Mind, and with all your Abilities to yield your Assistance in his Cause: may so dispose your Affairs by his Mercy, as after an Earthly Dominion, to bring you to the Kingdom of Heaven.

GREGORY to BRUNICHILDA *Queen of the*
Franks.

THE Zeal of your Excellency towards the Christian Faith hath been long since so well known to us, that we can in no wise doubt of the Goodness of it: but we are become by all means the more certain of it, because of its devout and earnest Concurrence in the promoting of the Christian Faith. And that it so largely and bountifully affords the Comforts of its Religious Sincerity. By which thing having well grounded our confidence, we saluting you with our Paternal Affection, declare to you that whereof we are inform'd, that the *English* Nation by the Grace of God desire to be made Christians; but the Priests which are in the Neighbourhood have not a Pastoral Concern for them. Whose Souls that they shou'd not perish in eternal Damnation, it was our care to direct thither, the present Bearer *Augustine* a Servant of God, whose Zeal and Industry is well known to us, with other Servants of God, that by

R. Ep. lib. vi.
Ep. 59.

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them we may know their Inclinations, and, as much as is possible, hope for their Conversion by your assistance. Whom we have also enjoin'd, towards the doing of this, to take with them some Presbyters from the Neighbourhood. Therefore your Excellency, who is accustomed to be forward in doing Good Works, as well for the regard you have to our Request, as in respect to the Fear of God, will be pleased to admit in all things of his Recommendation: and being very earnest in affording him the Favour of your Protection, assist his Labour with your Patronage, and that your Excellency may have its full Reward, provide for his Safe-conduct to the above-mention'd *English* Nation: that as our God hath adorn'd you in this World with all things that are pleasing to him, so he may continue to bless you here, and make you for ever happy with his Saints in Eternal Rest.

GREGORY to AUGUSTINE *Bishop of the English.*

R. Ep. lib. xi. u
Ep. 28.

Glory be to God on high, in Earth Peace, Good-will towards Men*. Because y a Grain of Wheat falling into the Earth, perishes, that he might not only reign in Heaven, by whose Death

^u This Angelical Hymn was formerly used on Occasions of Thanksgiving, as here in this Epistle, and Epistle the 39th of the 5th Book of St. Greg. Regist. Epist. See the Benedictines Notes upon them both.

* Luke ii. 14. John xii.

^y Some MSS. read, *mortuum cadens in terram multum fructum attulit, ne solum.* Then the Sense will run thus: Because a Grain of Wheat falling into the Earth, being dead, hath produced much Fruit, &c.

we live, by whose Weakness we are made strong, by whose Sufferings we are deliver'd from suffering, by whose Love we sought those Brethren in *Britain* which we knew not, by whose Grace we have found those whom we sought, but did not know. But who is sufficient to relate how great Joy is arisen in the Hearts of all true Believers? that the ENGLISH People, by the Operation of God's Grace, and the Industry of you our Brother, the Darkness of Error being expell'd, are overspread with the Light of Faith? that with a most sincere Mind they now tread under foot those Idols, to which before with a mad Superstition they prostrated themselves, that they fall down before Almighty God with a pure Heart, that from the Lapses of loose and evil Actions being recover'd, they are tyed up by the Rules of the Holy Gospel; that they submit their Minds to the Divine Precepts, and are raised in their Understandings; that by Prayer they humble themselves even to the Ground, that their Minds may not grovel upon the Earth? But whose Work can this be, but his? who saith: *My Father worketh hitherto, and I work.* Who that he might shew that the World was not converted by Man's Wisdom, but by his own Power, his Preachers which he sent into the World he chose them without Learning. Doing likewise in this manner, when he vouchsafed to do mighty things in the *English* Nation by Persons that were weak. But there is in this heavenly Gift, my most Dear Brother, that which besides the great Joy that it affords, ought to be dreaded most exceedingly. I know that Almighty God, in the Nation which he is pleased to make choice of, by your Goodness hath shewn forth many Miracles. From

? *John v. 17.*

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whence

whence it is necessary, that on account of the same heavenly Gift you should rejoice with Fear, and fear amidst your Rejoicing. For you have great reason to rejoice, that the Souls of the *English* by outward Miracles are brought to have inward Grace: but be afraid lest among the Miracles which are wrought by you, your Soul, weak through Human Infirmary, in its own Presumption should exalt it self; and you then fall through Vain-glory within, when you are extoll'd with outward Respect. For we ought to remember, that the Disciples returning with Joy from preaching the Gospel, while they said to their heavenly Master: * *Lord, even the Devils are subject unto us through thy Name*; they were straightway told, † *Notwithstanding rejoice not in this, but rather rejoice because your Names are written in Heaven*. For they had fixed their Mind on private and temporal Joy, who rejoiced in doing Miracles; but they are recalled from private, to common; from temporal, to eternal Rejoicing; to whom it is said: *In this rejoice, because your Names are written in Heaven*. For all that are chosen do not work Miracles; nevertheless all their Names are kept enroll'd in Heaven. For the Disciples of Truth ought to have no other Joy, but in that Good which is common to them all, and in which there will be no end of their Rejoicing. It remains therefore, most Dear Brother, that among those things which you outwardly perform by the Divine Aid, you should accurately examine your self within, and exactly know both what you are your self, and how much the Grace of God is in that Nation, for whose Conversion you have received the Power of working Miracles. And if you shall at any time remember that you have offended

* *Luke x. 17.*† *V. 20.*

our Creator either by Word or Deed, you shall always have this in your Mind, that the remembrance of your Guilt may subdue the growing Pride of your Heart. And whatsoever you have, or shall receive in doing of Miracles, look not upon this as given to your self, but for their Salvation for whom it is conferr'd on you.

But it comes into my Mind while I think on these things, what was done by a Servant of God, one highly chosen. For certain it is, that ^a *Moses*, while he led the People of God out of *Egypt*, many wonderful things, as your Brotherhood knows, were done by him. Fasting Forty Days and Nights on Mount *Sina*, he received the Tables of the Law in the midst of Thunder and Lightning, the People being all afraid. He alone was admitted into the Service of Almighty God, so as to talk with him Face to Face ^b. He divided the *Red Sea*. In his Journey he was led by a Pillar of a Cloud ^c. The People being hungry, he brought down Manna from Heaven ^d. Desiring Flesh in the Wilderness, he supply'd them by a Miracle beyond what they could desire. But now in the time of Drought, when he was come to the Rock, he despaired, and doubted whether he was able to bring Water out of it; which nevertheless at the Command of God he open'd in a large Current ^e. But what Miracles he afterwards wrought for thirty eight Years that he was in the Wilderness, who can number them? Who is able to trace them out? As often as any thing doubtful shock'd his Mind, having recourse to the Tabernacle, he enquired secretly of God, and

^a *Exod.* xix. 31.

^b *Exod.* cap. xiv.

^c *Exod.* cap. xiii.

^d *Exod.* cap. xvi.

^e *Exod.* cap. xvii. *Numb.* xx.

was immediately answer'd in the matter, the Lord discoursing with him^t. He appeased the Lord being angry with his People by the intervention of his Prayers. Those that were lifted up with Pride, and those who caused Dissentions and Discord, he made the Earth to open and swallow them up. He overcame his Enemies with Victory, and shewed Wonders to his People. But when he was come in sight of the Land of Promise, he was called to the Mount: and that Offence, as I have said, whereof he had been guilty thirty and eight Years before: the same he then heard of, because he doubted of bringing the Water out of the Rock. For which reason he acknowledged he could not enter the Land of Promise. In which thing we ought diligently to consider, how much the Judgment of Almighty God is to be feared, who by this his Servant wrought so many Miracles, whose Offence notwithstanding he kept for so long time in his Thoughts.

Therefore, most dear Brother, if we are certain he died for his Sin, after he had wrought Miracles, whom we know to have been especially chosen of Almighty God; how much ought we to tremble with Fear, who as yet know not whether we are chosen or no?

But of the Miracles which were wrought by those in a reprobate State what shall I say? When your Brotherhood well knows what the Truth in the Gospel saith: *Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out Devils? and in thy Name done many*

^t Exod. xxxiii, &c.

^e Numb. xvi.

^h Numb. xxvii.

ⁱ Matth. vii. 22, 23.

wonder

wonderful Works ? * *And then will I profess unto them, I never knew you : Depart from me ye that work Iniquity.* Therefore the Mind is greatly to be humbled amidst Signs and Miracles, lest by chance it seeks its own Glory, and please it self with the Joy of its own Exaltation. For by Miracles the gaining of Souls is to be sought, and his Glory by whose Power these Miracles are wrought. But the Lord hath given us one Sign, concerning which we may both exceedingly rejoice, and find in our selves the Glory of our Election, saying : *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* Which Sign the Prophet required, when he said : *Shew some Token upon me for good, that they who hate me may see it, and be ashamed.*

But this I say, because I desire to prostrate the Minds of my Auditors in Humility. But your Humility hath wherein to place its Confidence. For I who am a Sinner do entertain most certain Hope, that by the Grace of our Almighty Creator and Redeemer, our God and Lord *Jesus Christ*, your Sins are forgiven you ; and for this cause you are chosen, that by you others may be absolved. Nor ought you to be troubled at any thing hereafter, who have caused Joy in Heaven by the Conversion of many. But the same which our Saviour and Redeemer speaking of Man's Repentance, saith, *I say unto you, that likewise Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance.* And if there is so much Joy in Heaven for one Penitent, how great Joy may we believe is

* Luke xiii. 27.

† John xiii. 34.

‡ Psalm lxxxvi. 17.

§ Luke xv. 7.

made by the Conversion from their Error of so many People, who coming to the Faith, have condemn'd the Evil which they have done, by Repentance? In this Joy therefore of Heaven and of the Angels, let us repeat the Words of the Angels which we have before mention'd, let us all say: ° *Glory be to God on high, and on Earth Peace, Good-will towards Men.*

GREGORY to BERTHA *Queen of the English.*

R. Ep. lib. xi.
Ep. 29.

Whoever after the Possession of Earthly Power, desires to obtain the Glory of the Kingdom of Heaven, that Person ought above all things to labour with his utmost diligence to prove gainful to his Creator, that to what he desires, he may by Good Works gradually ascend. Which thing being done by you, is an occasion to us of much Joy. For our most beloved Son *Laurentius* the Presbyter, and *Petrus* the Monk, returning to us, they informed us in what manner your glorious Majesty had been pleased to appear towards *Augustine* our Most Reverend Brother, and Fellow Bishop; and how great Encouragement, and what kind of Charity you vouchsafed him. And we return Thanks to Almighty God, who hath graciously vouchsafed to reserve the Conversion of the *English* People for your Reward. For as by *HELENA*, the never to be forgotten Mother of the most Pious *CONSTANTINE*, Emperor of the *Romans*, the Hearts of the *Romans* were enflamed towards the Christian Faith. So we trust that by your

° *Luke ii. 14.*

glorious

glorious Endeavours the Mercy of God will be manifested upon the *English* Nation. And indeed, you ought by the Benefit of your Prudence, so far as it is truly Christian, to have long before inclined the Mind of our glorious Son your Consort, for the Safety of his own Soul, and of his Kingdom, to embrace the same Faith which you entertain. Inasmuch as by him, and thro' him, there might arise up to you a worthy Retribution in the Joys of Heaven, for the Conversion of the whole Nation. For after that, as we have said, your Majesty is both fortified with a right Faith, and instructed in good Learning, this ought not to have been a matter of any Delay or Difficulty. And since by the Blessing of God, a fit Occasion is now offer'd, be careful in cooperating with the Divine Grace, to repair what has been already neglected, by a proportionable Encrease of your future Endeavours.

Wherefore by continual Exhortations strengthen the Mind of your glorious Consort in the Love of the Christian Faith. Let your Concern for him infuse into him an Encrease of Love towards God, and so enflame his Mind with a Desire for the full Conversion of the whole Nation that is subject to him, that he may have a large Sacrifice to offer to Almighty God, for the Earnestness of your Devotion, and that the things we are told concerning you, may both encrease, and be in all respects approved to be true: For the Fame of your Virtues has not only come unto the *Romans*, who with earnest Devotion pray for you; but to several other Places, and has reacht as far as *Constantinople*, to the most Serene Emperor.

Whereupon as we have had great Rejoicing from the Comfort of your Christian Faith, so let there be

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Joy

Joy in Heaven among the Angels for the perfecting of your Good Work. Shew your self so devoutly and with all your Might in the Assistance of our most Reverend Brother and Fellow Bishop, and those Servants of God that we have sent with him, for the Conversion of your People, that you may both Reign happily here with our glorious Son your Consort, and after a long Tract of Years receive those Joys of the Life to come which know no end. We beseech Almighty God, that he would both inflame your Majesty's Heart with the Fire of his Grace, to do what we have mentioned ; and likewise give you the Fruits of an Eternal Reward, for the Work that is well pleasing to him.

To our Most Reverend and Most Holy Brother
 AUGUSTINE *our Fellow Bishop,*
 GREGORY, *Servant of the Servants*
of God.

R. Ep. lib. xi.
 Ep. 65.

W Hereas it is certain, that for those who labour in the Cause of Almighty God, the ineffable Rewards of an Eternal Kingdom are reserved ; it is nevertheless necessary that we should allow them the Benefit of External Honour, that they may be encouraged to multiply their Labour in the spiritual Work, from the Hopes of their Reward. And because the new Church of the *English*, by our Lord's Bounty and your Labour, is brought to partake of the Grace of God : We grant to you the Pall, to be
 used.

used only in the Missal Solemnity ; so that you may ordain Twelve Bishops in several Places that are subject to your Dominion, in such manner that the Bishop of *London* shall always be consecrated by his own Synod, and that he receive the Pall from this Holy and Apostolical See, to which by the Divine Authority I minister. But to the City of *York* I would desire you to send a Bishop, such as you think fit to Ordain ; but on such Conditions, that if that City with the adjacent Places shall receive the Word of God, he may in like manner ordain Twelve Bishops, and enjoy the Honour of a Metropolitan. For we design also by God's Favour, if we live, to send the Pall to Him, whom we will have to be nevertheless under the Direction of your Brotherhood ; but after your Decease he shall in such wise preside over the Bishops whom he has ordain'd, as to be by no means subject to the Power of the Bishop of *London*. But let there be for the future, between the Bishops of *London* and of *York*, this Distinction of Precedence, that he shall take place who was first ordain'd ; but by joint Counsel and Agreement in Practice, let them unanimously dispose of all things that are to be done with Zeal for Christ ; let them have right Sentiments, and agreeable to such Sentiments let them perform all things without differing between themselves. But to your Brotherhood, by the permission of our Lord *Jesus Christ*, not only those Bishops which you have ordain'd, or that have been ordain'd by the Bishop of *York* ; but the whole *British* Clergy shall be subject. Inasmuch that both from your Instruction, and the Holiness of your Life, they may receive both the Pattern of Orthodox Belief and of Good Life, and having here fulfilled their Duty both as to Faith and Manners, they may in our Lord's

due time arrive at the Kingdom of Heaven. May God preserve you in Safety, most Reverend Brother.

Dat. x. Kal. Jul. in the Reign of our most pious Emperor Mauricius Tiber. August. an. 19. after his Consulat. 18. Indict. iv.

GREGORY to ETHELBERT *King of the English.*

*R. Ep. lib. xi
Ep. 66.*

FOR this reason does Almighty God bring good Men to have Rule over his People, that by their means, the Gifts of his Divine Bounty may be bestowed on all who are made subject to them. Which thing we know to have happen'd to the *English* Nation, over which Your Majesty is therefore placed, that by those good things which have been vouchsafed to you, your Subjects might receive the Divine Blessings from above. Wherefore, my most glorious Son, that Divine Grace which you have received, keep with a careful Mind. Make haste to enlarge the Christian Faith amongst all your People. Multiply your Righteousness in their Conversion, expel the Worship of Idols, overturn the Buildings of the Heathen Temples, edify and inform the Manners of your Subjects, with great Purity of Life, by Exhortation, and Threatning, by Allurements, and Corrections, and by shewing forth an Example of Good Works: That you may find your Reward from him in Heaven, whose Name and Knowledge you have spread abroad upon the Earth. He also will make your Majesty's
Glorious

Glorious Name to be illustrious to Posterity, whose Honour you both seek and preserve amongst the Nations. In like manner heretofore *Constantine* the most pious Emperor, drawing off the *Roman* Republick from their perverse Idolatry, he subdued them with himself to *Jesus Christ* our Almighty Lord God, and turned himself to Him, and all the People that were under him, with his whole Mind. From whence it came to pass, that that Person far surpassed in Honour the Renown of the antient Princes, and so far exceeded them in Reputation, as he outdid them in Good Works. And now may your glorious Majesty lose no time in infusing the Knowledge of *One God the Father, and of the Son, and of the Holy Ghost*, into the Kings and People that are under you, that so you may exceed in Glory and Merit the antient Kings of that Nation. By how much the more industrious you have been in doing away the Sins of other Men amongst your Subjects; by so much the more secure may you be as to your own Offences before the terrible Judgment of Almighty God.

But our most Reverend Brother, *Augustine* the Bishop, instructed in the Rules of the Monastick Discipline, replenish'd with the Knowledge of the Scriptures, by the Grace of God furnished with Good Works, whatsoever he shall advise you, hear it willingly, perform it devoutly, and studiously retain it in your Memory. For if you hearken to him in those things which he shall speak to you on the behalf of Almighty God, the same Almighty God will the more readily hearken to his Supplication when he prays for you. But if, which God forbid, you cast his Words behind you; when do you think will Almighty God hear him for you, whom you neglect to hear for God.

Apply

Apply your self therefore with your whole Mind to all Zeal and Fervour in the Faith, and trusting in that Grace of God which is vouchsafed to you, give him your Aid: That he may make you the Partaker of his Kingdom, whose Faith you occasion to be received and preserved in your Dominions.

Moreover we desire your Majesty may know, as we learn from the sacred Scriptures of Almighty God, that the End of this present World is at hand, and the Kingdom of the Saints will come, which can never be terminated with any End. But that End of the World being near, many things will threaten us, which have not been known before; that is to say, great Changes in the Air, and Terrors from Heaven, and Tempests out of Season, and War, and Famine, and Pestilence, and Earthquakes in all Places. Which things however shall not happen in our Days; but follow some time after. If you shall therefore perceive any thing of this kind to happen in your Land, let it by no means disturb your Mind. For, for this cause, do these things come before the End of the World, that we should be careful of our Souls, uncertain of the Hour of Death, and be found prepared with Good Works to meet our Judge. These things, my most glorious Son, have I in few Words spoken to you, that when the Christian Faith is farther increased in your Kingdom, our Discourse with you may expatiate and enlarge it self, and we shall have the greater desire to discourse with you, by how much the more the Joy we conceive in our Mind for the perfect Conversion of your People shall be multiplied.

I have transmitted to you these small Presents, which however will not be small in your esteem, being received by you with St. Peter's Blessing.
Where

Wherefore may Almighty God preserve and accomplish in you that Grace which he has begun, and both prolong your Life here thro' a long Current of many Years, and at length receive you into the Assembly of the Saints in your Celestial Inheritance. May the Divine Favour preserve your Excellency in Safety, my Lord, my Son.

Dat. x. Kal. Jun. of the Reign of our most pious Lord Mauricius Tiberius Augustus, an. 16. after his Consulat. an. 18. Indiēt. iv.

ADDITIONAL NOTES to the HOMILY.

Ad 12. MARTII.

ON þone twelftan
dæge þær monðes
bið rēe Grego-
ries geleopnes ures fæ-
der se ur fullriht onrænd
on þær Brytene. he is ure
Altor 7 we synðon his
Alumni. ƿ is he is fester
fæder on Crist. 7 we syn-
ðon his fester bearn on
fullrihte.

ON the Twelfth Day
of this Month is
St. Gregory's Fe-
stival, the Parent of our
Instruction, who sent Bap-
tism to us here in Britain.
He is our Altor, and we
are his Alumni; that is,
he is our Foster Father in
Christ, and we are his Foster
Children in Baptism.

This

This is that Note of the *Menologium*, to which you are referr'd in the first Page of the Homily, in which are these two things very remarkable: First, the great Happiness they possess, and the great Obligation that they justly believed was laid upon them, from their having the Christian Baptism transmitted to them. And next their Gratitude to the Memory of that Person, by whose Care and Kindness they received it. The Original MS. of the *Menologium* is in the *Cottonian Library*, *Ful. A. 10. 2.* and is printed in *Dr. Hickes's Thesaurus*, p. 218. A Transcript of it, with some part of it translated into *Latin*, by the Reverend and Learned *Dr. Hopkins* late Prebendary of *Worcester*, is to be met with in *Mr. Harley's Library*. Nor is this the only Instance of Respect which we find our *Saxon* Ancestors to have had for the Memory of their great Doctor and Apostle. For in that most elegant Piece of antient Poetry, the *Dano-Saxon Calendar* translated into *Latin*, and adorn'd with Learned Notes by *Dr. Hickes*, we have this mention of him,

Þrime gehyrtes.
 Þagol rcupum fæpð
 Leonð midðan gearð
 Mærtrur neðe.
 Þlyða healic:
 Ðanne se halga
 Ðær emb xi. niht
 Æðele rcynðe.
 Gregorur
 In Godes pære.
 Þrime in Þrýtene:

*When rough March begins,
 Loudly boisterous,
 Bearded with grey Frost,
 With Showers of ratling Hail,
 He terrifies the World.
 When eleven Days are past,
 Then did Gregory,
 That Glorious Saint
 In Britain most renown'd,
 Amidst the Heavenly Host
 Illustrious shine.*

The

The Doctor's Learned Remarks very much deserve our Attention. For it is observed by him, that in this Noble and Antient *Calendar* there are scarce any other Festivals observed, than those which our Church has thought fit to retain from the time of the Reformation to this Day: if you except the Festivals of *St. Gregory*, and *Augustine*, and *St. Benedict*. The former being the Apostles and Fathers of our Conversion. The latter much revered, by those of the Monastick Order as their chief Patron and Founder. And it cannot but be matter of much Consolation to a true Church of *England* Protestant, to find so happy an Agreement between the antient *Anglo-Saxon*, and the present Reformed *English* Church. Not only in this matter of the Saints Festivals, but in things of higher Importance; as that of Transubstantiation, and the Papal Supremacy, and the like. So that they shew themselves to be very ignorant, of whatsoever Party, who ask us where the *Church of England* was before *Luther*. As to our Reformers leaving out of the *Calendar*, the Commemorations of *St. Gregory* and *St. Augustine*; It is rather to be ascribed to their great Moderation and Prudence, at a time, when Mens Affections were hurried on violently against every thing that seem'd to have the least relation to *Rome* and to the Pope; than to any want of Gratitude to the Memory of those Excellent Doctors whom God was pleased to make the Instruments of delivering us from the Power of Darkness, and who had nothing of Modern Popery in them. It is farther remarkable; that these were the true and allowed Feasts of the *Saxon* Church, and not a Poetical Essay of some private Person; but approved by Royal Authority, and as was usual in all Matters of publick Importance,

especially in Times of Peace, by the Advice of the King's Great Council. That it had the Royal *fiat* these Words sufficiently declare.

Nū ge fīnðan maƿon
 Ðalīƿa ƿīð.
 Ðe man heaðan ſceal.
 Ða bebuƿeð ƿeboð
 Geonð Bƿyten ſīcu.
 Sexna Kynīƿer :

*Now may be found out
 Those Holy Times,
 Which Men ſhall obſerve
 O'er the Britiſh Empire,
 By the Royal Ediſt
 Of the Saxon King.*

That the Regulation of the Calendar was provided for both in their Eccleſiaſtical Synods, and Great Councils or Parliaments, may be ſeen both from the Canons of the Council of *Cloveſhoe* under *Cuthbert* Archbiſhop of *Canterbury*, Anno DCCXLVII. and the Laws of King *Alfred* the Great. For the Firſt ſee the Councils of the Noble Knight Sir *H. Spelman*, Vol. 1. pag. 249. Can. 17. It is appointed by the ſeventeenth Canon, “ That the
 “ Birth-day of the Holy Father *Gregory*, and the Day
 “ of the Depoſition of St. *Auguſtine* Archbiſhop and
 “ Confessor (*viz.* vii. *Kal. Jun.*) who being ſent by
 “ the aforeſaid Pope *Gregory* our Father, firſt brought
 “ to us the knowledge of the Faith, the Sacrament of
 “ Baptiſm, and the Proſpect of our Heavenly Coun-
 “ try, be by all Men obſerved with an honourable
 “ Solemnity as they ought to be.

And for King *Ælfred*, ſee his Laws publiſhed by *Lambard* and *Wheelock*, L. 39. in *Lam.* fol. 41. in *Wheel.* fol. 33.

Be Mæsse dæge fpeolre: Of the Solemnization of
Holy-days.

Eallum fpeoum man- num þær dægar rýn fop- gýfene. buzan ^a þeopum monnum. 7erne nihtum: xii dægar ^b on Gehol. 7 þone dæg ðe Crīst ðone	<i>These Days are allowed to all Men of liberal Condi- tion, Servants and Slaves being excepted. Twelve Days [at Yule] or Christ- mas, and the Day on which</i>
--	--

^a Þeopum monnum. 7erne nihtum. are Terms imper-
fectly understood by our Antiquaries: And it will be Presumption for
me to decide the matter; unless we allow of the Distinction between
Slaves and Apprentices, and hired Servants, to be as early as the *Sax-
ons*. And then we have somewhat of this ancient Indulgence, even
to this Day; in the usual Allowances that are made to Servants of
working for themselves, and visiting their Friends, and gathering of
Box-money, especially on the greater Festivals.

^b Gehol. geol. *Angl. Sax.* Jol, vel Jul, *Dano-Sax.* and to
this day in the North *Pule*, *Þoule*, signifies the solemn Festival of
Christmas, and were Words used to denote a Time of Festivity very
antiently, and before the Introduction of Christianity among the Nor-
thern Nations. Learned Men have disputed much about this Word,
some deriving it from *Julius Cæsar*, others from the Word gehpeol,
a Wheel, as *Bede*, who would therefore have it so called, because of
the Return of the Sun's annual Course after the Winter Solstice: but
he writing *de ratione temporum*, speaks rather as an Astronomer, than
an Antiquary. The best Antiquaries derive it from the Word *Ol*,
Ale, which was much used in their Festivities and Merry-meetings.
And the *J* in *Jol*, *iul. Cimbr.* as the *ge* and *gi* in *Gehol*, *geol*,
giul, *Sax.* are premised only as Intensives to add a little to the Sig-
nification, and make it more emphatical. *Ol*, or *Ale*, as has been
observed, did not only signify the Liquor then made use of, but gave
Denomination likewise to their greatest Festivals, as that of *gehol*,
or *Pule*, at Midwinter: and as is yet plainly to be discerned in that

ðeopol ofersyrþðe. 7 ðein-
 tur Gregorur gemýnðe
 ðæg. 7 vii. ðagar to 'Ea-
 rtron. 7 vii ofep. 7 an
 ðæg æt ðeint Petper tide
 7 ðeint Pauler.^d 7 on hæp-
 ferre ða pullan yucan æp
 Sctan Marian mærran. 7
 ealpa haligra peopþunge

*our Saviour overcame the
 Devil. And St. Gregory's
 Commemoration-day. And
 seven Days before, and se-
 ven Days after Easter. And
 one Day at St. Peter's and
 one at St. Paul's tide. And
 one whole Week at Harvest,
 before St. Mary's Festival.*

Custom of the *Whitsun-ale*, at the other great Festival. If it be
 enquired how these Heathen Solemnities came to be continued after
 our Ancestors received Christianity. It may be presumed that this
 Indulgence was connived at, the more easily to forward their Conver-
 sion, who were tenacious of their antient native Rites and Customs.
 And it was judged more safe and prudent, by the Doctors of Chri-
 stianity, to substitute the Observance of the Christian Solemnities, in
 the room of the Heathen Feasts, under a Regulation of greater Mo-
 desty and Sobriety, than to abolish all at once, and abridge them
 entirely of their Freedom.

The twelve Days after Christmas are yet well known by the very
 same Denomination in *Twelftide*.

^c *Seven Days before and seven Days after Easter. Passion and
 Easter Week. Passion Week*, no doubt, as a time of stricter Humi-
 liation and Penance; and *Easter Week* for Festival Joy, as it is still
 every where observed, with great difference of Solemnity, agreeable
 to the Customs of several Places.

^d One whole Week at Harvest, before St. Mary's Festival, which
 falls upon the Eighth of September. September is called *Haligmo-
 nað* 7 *happærtmonað* in the *Dan. Sax. Calendar* and *Angl. Sax.
 Menologium*, in the *Francic, Herbstmonat*. There are some Foot-
 steps yet remaining of this in our *Harvest-home*, and *Mell Supper* in
 the North; but by enlarging this Time of Liberty from St. Mary's
 Feast to the twenty fourth of the foregoing Month, as now is usual,
 it will be better known by the Name of *Bartholomew-tide*.

• The

an dæge : ⁊ feoper poð-
 nerðagar on feper^f ym-
 bren pucum. ðeopum eal-
 lum rýnð forgyfen. ðam
 ðe him leofort rý to
 rýllanne. æghwæt ðær ðe
 him mon for Godes na-
 man gerylle. oþþe hi on
 ænigum heopa hwylc-
 cum gearnian magon :

*One Day at the^e Commemo-
 ration of All Saints, and
 the four Wednesdays in the
 four Ember Weeks. To all
 Servants is allow'd, i. e. to
 those to whom their Masters
 have most a mind to indulge
 this Favour, all that is per-
 mitted to them for Godsake,
 or all that they can earn for
 themselves within the space
 of any of them.*

* The Commemoration of All Saints the very same since the Re-
 formation, the Reason whereof I give you from the Excellent Bi-
 shop *Cosins*, in his Introduction to the Calendar. “ Forasmuch as in
 “ process of time the Multitude of Men and Women reputed holy in
 “ this kind, became so exceeding numerous, that all the Days of the
 “ Year would not have been sufficient for a several Commemoration
 “ of them ; it was the great Wisdom and Moderation of those reli-
 “ gious grave Prelates, by whom God (of his especial Blessing to our
 “ Church above others) did reform such things as were many ways
 “ amiss here among us, to chuse *One Solemn Day* alone, wherein to
 “ magnify God for the generality of All his Saints together, and to
 “ retain some few selected Days in every Month, for the special Me-
 “ mory of others, both *holy Persons* and *holy Actions*, which they ob-
 “ served not *our People* alone, but the *universal Church* of Christ also
 “ to be most affected unto, and best acquainted withal ; hereby
 “ avoiding only the Burthen, and the unnecessary number of Festival
 “ Days ; not disallowing the Multitude of God's true Martyrs and
 “ Saints, whose Memorials we are to solemnize howsoever in the
 “ general Festival of *All Saints Day*, as by the proper Lessons, the
 “ Collect, Epistle, and Gospel then appointed in our publick Liturgy,
 “ doth most evidently appear.

^f The Observation of Ember Week was antiently as it is now.

The

The Care of our Ancestors about the Observation of Holy-days and solemn Festivals may be further learn'd from the Laws of King *Edgar*, L. 5.

Be ꝥeolꝛ dægum ⁊ ꝥæ- Of the FEASTS and FASTS.
ꝥtenum :

Healde mon ælceꝛ run-
nan dægeꝛ ꝥeolꝛ. ꝥꝥam
nonꝥide ðæꝛ ꝥæteꝥneꝛ
dægeꝛ. oþþæꝛ monan dæ-
geꝛ lihꝥing. be ðæm
ꝥite ðe dom boc tæcþ :
⁊ ælcne oþꝥene mæꝛꝥe
dæg ꝥꝥa he beboðen beo :
⁊ mon beboðen ꝥæꝥten
healde mið ælcne geopn-
ꝥulnꝥꝛꝥe :

*Let every Lord's-Day be
kept as a Festival, from
three of the Clock in the Af-
ternoon on Saturday, to
Break of Day on Monday
Morning, under the Penalty
enjoined in the Penitential.
And every other Holiday as
it is appointed to be observ'd.
And the appointed Fasts shall
be kept, with all due care.*

With these Laws, to the same purpose, may be compared *LL. Inæ*, c. 3. *Fæd. Edrici*, c. 7, 8. *LL. Canuti*, 14, 15, 16, 17. *LL. Wisigoth*, lib. 12. c. 6.

This Account of the Devotion of our Forefathers in observing the Festivals of the Church, I thought might not be unacceptable to the *English* Reader, and more especially what concerns *St. Gregory* and *St. Augustine*. I had indeed some Intentions with this Homily on *St. Gregory*, of publishing that upon *St. Augustine's* Festival, in the same Method; but was disappointed to find nothing but a very short Fragment of it: Which being transcribed for me from the *Benner College Book*, by an Ingenious and Industrious Person of *Pembroke Hall*, I will give you thus Englished.

IN DIE DEPOSITIONIS
BEATI AUGUSTINI
ANGLORUM DOCTO-
RIS.

ON THE OBIT OF
SAINT AUGUSTINE,
DOCTOR OF THE ENGLISH.

Men þa leofestan we
willað eow sume gec-
ceðnyrre cýðan embe
þýres þurh haligan rým-
bel dæges mærrunge 7
purþunge þe nu andþeð
ýr. Feort on frýmðe
ur gedafenað to heu-
genne 7 to wuldorþen-
ælmihtrigne 7 cýppenð
þurh ðæne. 7 on þam
rýnð ealle gecceafta
geceapene 7 underðe-
oððe. He eac sylce his
gecopenan 7 his haligan
on heofena rice gefer-
an fægere gelogað.

Some rýnð gecpeðene
englas. sume heah en-
glas. ðe gepæron on
fruman of Godes oþ-
ðe 7 blæde beorhte ge-
sceapene. We na dur-
ron embe þæt deoppur
gececcean. Forþon hit
ýr

*Men most beloved, we will
now declare unto you some
Account of the Celebration
and Solemnity of this most
solemn Festival, which is
now present. First of all,
in the beginning, we are to
praise and glorify the Al-
mighty Creator, thro' whom
and by whom all things
were created. And to whom
all things are made subject.
Who moreover doth happily
place his Elect, and his Saints
in the Joy of the Kingdom
of Heaven.*

*Some are called Angels,
some Archangels, which were
in the Beginning, by the
Breath and Spirit of God,
beautifully framed. But we
dare not thereinto search too
deeply. Because it is not
fit, either for Rich or Poor,*
to

yr unriht ricum ge to search too narrowly into
 heanum. ꝥ hi Godes di- the Hidden things of God.
 glu deoplice rpyrian. But we will say and de-
 Ac pe pillað embe þæt clare so much of the matter,
 recgan 7 peccean. þa pe as we have often learned
 of bocalapæ. leorniað from Books, That from hence
 gelome. ꝥ he heonan he made choice of many
 gecear haligra man- Saints. Some were Patri-
 gu. Some pæron heah archs highly. Here the Ho-
 pæðepar healice : mily ends.

Mr. *Wanley*, from whose complete and accurate Catalogue, you have already had an Account of the Books, which *St. Gregory* sent to *Augustine*, has been so kind as to write out and send me an Account also of the *Vestments, Vessels, Reliques, and Pall*. From a Transcript taken from *Thomas de Elmham's* Original Book; which Transcript is now in *Mr. Harley's* Library. Which I thought the Reader might desire to see in *English*.

*Of the Vestments which St. Gregory gave to
Augustine.*

“ **F**OR the sacred Vestments, and the sacerdotal
 “ Habits, are to this time preserved in the
 “ Vestry, viz. one Cope all Silk, of a Saphir or Azure
 “ Colour adorn'd with a Gold Border, and with Jewels
 “ on the upper part before. Two Copes all Silk of a
 “ Purple Colour, adorn'd with Gold Borders, in other
 “ things alike. Three Copes of Silk of a Purple Co-
 “ lour, but flower'd or embroider'd with Gold and
 “ White,

“ White, and wove throughout. One little Cloak of
 “ Purple Silk adorn’d with Gold and Jewels on the
 “ upper part behind.

“ Nor are such and so great Ornaments of our Pri-
 “ mitive Endowment to be thought without some
 “ Mystery.

“ By the one Cope of Saphir or Azure Colour, may
 “ be understood the Unity and Stability of the Chri-
 “ stian Faith. By the two Copes which are of the
 “ same Purple Colour, with the little Cloak or Che-
 “ sible, you are given to understand, that Christ chu-
 “ sing seventy two Disciples, he sent them two by two
 “ before his face to all the Cities and Places to which he
 “ design’d to come himself, and that he said to them,
 “ *Where two or three are gather’d together in my Name,*
 “ *there am I in the midst of them.* But the Identity of
 “ the Purple Colour shews, that by the virtue of
 “ Christ’s Blood, if we follow his Steps, and bear one
 “ another’s Burdens, when he shall appear we shall be
 “ like unto him, and we shall see him as he is. There-
 “ fore that we may preserve the Agreement of the
 “ twofold Number in the Unity, let the Hope of Grace
 “ in Confession follow the Hope of Pardon in Contri-
 “ tion, and so let the Hope of Glory in Satisfaction,
 “ which is signified in the Purple Colour. Which
 “ threefold Hope proceeds from the Unity and Stabi-
 “ lity of the Faith, which is threefold. First from
 “ Belief of the Precepts ; Secondly from Belief of the
 “ Miracles ; Thirdly from Belief of the Promises.
 “ That there are three Copes of the same Purple Co-
 “ lour, but flower’d with Aurora or Gold Colour, and
 “ White all of a piece, may very well be understood
 “ Charity, which consists in three things, according
 “ to the Apostle, *in a pure Heart, and in a good Per-*
 “ *severance,*

“ *severance, and in Faith unfeigned*^f. By the White or
 “ Snow Colour therefore may be understood Purity of
 “ Heart; by the Aurora or Gold Colour, Perseverance
 “ in Goodness; by the Purple, Integrity of Faith;
 “ by the flowered Work of the same Contexture you
 “ may observe the Virtues that are founded in Cha-
 “ rity. But that the Purple is the Ground, or princi-
 “ pal Colour in the three flower’d Copes, and in the
 “ other two: you are given to understand. ^g For
 “ other Foundation can no Man lay, than that is laid,
 “ which is Jesus Christ. In whom all the Building fitly
 “ framed together groweth unto an Holy Temple in the
 “ Lord. And observe that the Number of Copes an-
 “ swer to the number of the Legates, viz. *Mellitus*,
 “ *Iustus*, *Paulinus*, and *Rufinianus*, join’d with *Lau-*
 “ *rentius* the Presbyter, and *Peter* the Abbot.

*Of the Gold and Silver Vessels given to
 Augustine.*

“ **O**F the Gold and Silver Vessels, which *Bede* and
 “ the other Historians mention to have been
 “ sent to *Augustine* by *St. Gregory*, and given to this
 “ Monastery, what I should now write (which I
 “ cannot observe without Sighing) I am altogether
 “ ignorant. For some report, that in the time when
 “ the sacrilegious *Danes* laid waste this Land, by rea-
 “ son of their frequent Irruptions, all things were
 “ hid in some secret Places, and have not as yet been
 “ discover’d. Others say, that in *Richard* the First’s
 “ Time they were taken out of the Monastery, being

^f 1 Ep. Tim. i. 5.

^g 1 Ep. Cor. iii. 11.

“ given

“ given to the Duke of *Osticia* in order to his Ran-
 “ som. Others are of opinion, that in the Time of
 “ *Egelsine* the Abbot, who in the Year 1070. fled into
 “ *Denmark*, for fear of *William* the Conqueror, he
 “ having confiscated the Monastery and all that be-
 “ long’d to it, and set one *Scotlandus* to be Abbot
 “ over it; these things of Value, and several other,
 “ were laid up in some secret Repository, and have
 “ never been made known since to Posterity.

*Of the Relicks given to St. Augustine, and which
 St. Gregory sent him.*

“ **T**Here are several Relicks the Gift of *St. Gregory*,
 “ which, as is reported, were given by *St. Au-*
 “ *gustine* to the Monastery, yet remaining in the Ve-
 “ stiary: One double Cross, which by *Thomas Sprot*
 “ and others is said to be *bifurcata*, two forked:
 “ Some of the sacred Wood, and of the seamless
 “ Coat: The Hair of the Blessed Virgin, some of
 “ *Aaron’s* Rod, of the Relicks of the Apostles and
 “ Martyrs, with many others that are reverently
 “ placed in the Vestiary.

Of the Apostolical Pall,

“ **T**herefore the Apostolical Pall, with those sa-
 “ cred Presents, were sent by the same Messen-
 “ gers, as is premised, to *Augustine* at the same time
 “ by *Gregory*, viz. in the Year of our Lord DCI. and
 “ was transmitted as a great Sacrament of Christ and
 “ his Church, and as a Cloathing of all Virtues;
 “ which is the Bond of our Affection towards God

“ and our Brother. So that the Vicar of Christ is a
 “ kind of Mediator to reconcile God and Man, who
 “ being girt with the Paternal Girdle of Righteous-
 “ ness, makes a League between Men and Angels,
 “ between Heaven and Earth.

Upon this Account of *Thomas de Elmham* we may make these Remarks: And first as to the *Vestments*. We find but two sorts here mentioned, the *Cappa* and *Casula*. The *Cappa*, or *Capa*, is sometimes used for a Covering of the Head derived from *Caput*. From whence also the Word *Capucium* signifying a Monk's *Coule*, gives Denomination to those Friars Mendicant who are usually called *Capuchins*. From *Cappa* we still retain the Word *Cap*. See *Somner's Glossary to the X. Script.* But because the *Cappa* is here ranged under the Denomination of *Vestments*, it hath been thought more proper to express it by the Word *Cope*, which signifies a large outward Vestment covering the Shoulders, and the whole Body, like a Cloak; and used upon the most solemn Occasions. Of this kind I take to be those rich *Copes*, which are still preserved and made use of by the *Epistler* and *Gospeller* in the Cathedral Church of *Durham*.

Casula, otherwise *Casubula* or *Planeta*, is by *Minshew* *Chasuble*. Sir *H. Spelman* calls it *Chesuble* or *Chesible*, a little *Cope*. It is by some derived from *Casa*, which is thought also to give Original to the French Word *Casaque*, Belg. *Casacke*, English *Casocke*. See more both of the *Cappa* and *Casula* in the afore-cited Glossary of *Somner*, and in that of the Noble Knight Sir *H. Spelman*.

As to the Mystery which *Thomas de Elmham* finds in these Ornaments of their first Endowment, with the
 notable

notable Allusions he makes, I shou'd have taken no notice, but to give a taste of the Humour or Superstition of that Age. However, in his Distribution of the Copes to *Mellitus*, *Iustus*, *Paulinus*, and *Rufinianus*, *Laurentius*, and *Petrus*, he seems not to have been so exact, having left out *John*, who is mention'd in the Homily, and in most of the Historians.

What he was next to give us an account of was the Vessels. But alas! he has only acquainted us with the Loss of them, without letting us know what they were, in which respect we are still altogether in the dark. Nor are we much help'd by *William Thorne*, who has only told us that they were *Calices & cætera Vasa Aurea & Argentea*, Chalice and other Vessels of Gold and Silver. He gives much the same account with *Thomas de Elmham*, nor cou'd we have expected much more from *Thomas Sprot*, otherwise called *Spot* or *Spottey*, who writ the History of the Monastery of *St. Augustine*, and who has been mention'd above by *Thomas de Elmham*. *Mr. Somner*, and the Bishop of *Carlisle*, seem both of them to have given *Spot's* History up for lost. And *Leland*, who saw a Manuscript of *Thorne's* History in the Monastery of *St. Augustine's*, and who tells us, as *Thorne* himself acknowledges in the *Proemium* of his History, that his Book was in great measure taken from it, not only laments the Loss of this History with much regret; but would put us out of all hopes of ever retrieving it; not without intimating a Suspicion, that *Thorne* had suppressed it to make his own Book of greater Value and Credit. His Words are these: *Sed quam hic vellem Thornum minus diligentem fuisse. Nam dum suum ornaret munus, alieno forsitan injurius erat. Nusquam etenim illic apparet Spotti Historia, & verisimile est omnino periisse.* But
we

we will hope this was only a Suspicion of Mr. *Leland's*; for we Antiquaries should be willing where there are the least apparent grounds for it, to shew our Candour to one another. For besides that *Thorne* speaks honourably of *Spott's* History, and owns himself to have borrowed from him. *Thomas de Elmham* quotes the same Book, who as I am informed lived about the time of *Henry the Fifth*, and probably wrote from the Book it self: and then *Thorne* cannot be justly accused of having destroy'd that Book, since the last time we hear of him is in the Year MCCCXCVII. in which his History ends: and he promised to carry it on to the End of his Life, *usque ad tempus mee resolutionis*, as he words it. So that it is probable he died the same Year. But *Henry the Fifth*, before whose time *Thomas de Elmham* is not said to have flourished, arrived not to the Throne till the Year MCCCCXII. that is, fifteen Year after the Death of *Thorne*. So that we must either acquit *Thorne* of Mr. *Leland's* Charge, or suppose that *Spott* is quoted by *Elmham* upon the Credit of *Thorne*; which, I confess, may not be altogether improbable, *de Elmham's* Citation being very little different from *Thorne's* Words, as will appear by the Comparison. *Thorne* says, *Utpote Thomas Spratt & alii, de Elmham, quæ à Thoma Spratt, & ab aliis*. Which is very near a Transcript. But if *Thomas de Elmham*, who by the way was Prior of the Monastery of the Sacred Trinity at *Lenton*, was Contemporary with *Thorne*, as may appear from his writing a Book, intitl'd, *Annals of the Brittish, Saxon, and English Kings, from Brute to the time of Henry the Fourth, that is, to the Year of Christ MCCCLXXXVIII.* and he quotes *Spratt's* History, which possibly he might have seen, it can scarce be imagin'd that *Thorne* would

wou'd attempt to suppress a Book, which he, and no doubt several others, had been acquainted with; and that no body shou'd discover the Fraud and Imposition till *Leland's* time. But I leave the Decision of this matter to the Reader, which the Reverend and Learned Dr. *Smith* has made very easy, by informing us, that there are two Copies of *Sprott* still remaining in the *Cottonian Library*, the one *Vitellius*, D. XI. 9. under this Title: *Chronica Monasterii S. Augustini Cantuariensis, per Thomam Sprot, Monachum Augustinensem.* The other *Vitellius*, E. IV. 7. *Fragmentum historiae Thome Sprott, Monachi Monasterii S. Augustini Cantuariensis ab anno 1055. ad annum 1202. secundum seriem abbatum, à Wilfrico ad Rogerum primum.* But however deficient Master *Thorne* is, which we find was against his Will, in the account he gives of the Sacred Vessels; he seems willing to make some amends for it in the Description of *Gregory's* Presents to King *Ethelbert*, which also of his Royal Bounty he bestow'd upon the Monastery; and which by a Charter of Donation, if it may be depended upon as genuine, of the said King, and an *Inspeximus* of the same Charter made in the Reign of K. *Edward* the Third, appear to have been as follows.

Missurium etiam argenteum, scapton aureum, iterum sellam cum freno aureo & gemmis exornatam, speculum argenteum, armigaisia oloferica, camisiā ornatam, quod michi de domino papa Gregorio sedis apostolicæ directum fuerat. Also a Silver Dish, a Golden Scepter, in like manner a Saddle with its Furniture of a Gold Bridle and Jewels, a Silver Looking-glass, a Royal Robe of State, or Dalmatica, all of Silk, a fine wrought Camisia, which were sent me by Gregory Bishop of the Apostolick See.

Missu-

Missuriūm signifies a large Dish or Patten, and said to be so called *quòd dono missum*, as *Somner* in his Glossary tells us from *Freberus*, where he also refers us to *de la Cerda* and *Voss*. But why may it not be thought to signify most properly the Patten used in the Celebration of the Eucharist; and so *Missuriūm* be immediately derived from *Missa*? A present proper enough for a new converted King, and probably for the Use of his own Chapel.

Scapton Mr. *Somner* fancies to be a Mistake for *Sceptrum*.

Armigaifia. Which is also writ *Armiliafia* in the *Inspeimus* before cited. This Word I find puzzles the Antiquaries. Mr. *Somner*, who follows *Isidore*, derives it from *Armus*, as a Robe that covers or reaches from the Shoulders; and he says *Reyner* makes it the same with the *Dalmatica*, a Garment or Habit still used in the Coronation of our Kings, as Mr. *Somner* and Sir *Henry Spelman* both affirm.

Now that *Leland* may make some amends for his hard Treatment of *William Thorne*, he shall give his Account of the Library of St. *Augustine's*, which I believe has never been in *English* before. I hope it will oblige the Reader: He seems very confident it will.

“ What, says he, if I shall now recommend the
 “ Library of St. *Augustine*, which I have just men-
 “ tion'd, to Posterity? Shou'd I not by this means
 “ very much gratify all the Admirers of Antiquity?
 “ Accept therefore, O ye Antiquaries, of things not
 “ known to the Vulgar. *Augustine* being sent by *Gre-*
 “ gory the Great into *Britain*, did by his Friends in
 “ *Italy* gather together many *Greek* and *Latin* Vo-
 “ lumes, and procured them to be sent over to him:
 “ All

“ All of which, he dying, left to his Monks, as cer-
 “ tain Pledges of his Goodness. The *Greek* Books,
 “ partly by the Violence of Time, partly by Fire,
 “ and in part by Rapine, had been lost and taken
 “ away. But of the *Latin* Books written in the large
 “ *Roman* Letter, according to the Custom of the An-
 “ tients, there are even these yet remaining, which
 “ carry an incredible and Majestick appearance of
 “ Antiquity; viz. Two Volumes containing the four
 “ Gospels, but of a different Translation from the
 “ Vulgar. Also the *Psalter*, which is dedicated by
 “ *Jerome* himself to *Damasus* the *Roman* Bishop,
 “ which I am inclined to believe is the very Original.
 “ Moreover, two most elegant Commentaries on the
 “ *Psalms*, which by reason of their too great Age ad-
 “ mit not of a Reader, unless of most discerning Eyes:
 “ but in none of these do the Names of the Authors
 “ appear. There are there likewise extant the Com-
 “ mentaries of *Philip* upon *Job*, as likewise many
 “ other Authors of good note, whose Titles do not
 “ now occur to me. But those *Kentish* Archbishops
 “ and Abbots who follow’d the Age of *St. Augustine*,
 “ enlarged this Library with great Care and Expence.
 “ Amongst which *Theodore* the *Cilician*, and *Adrianus*
 “ the *African* were the chief: Both of them very ex-
 “ cellent Persons, and both of them Men of the
 “ greatest Learning, and to whom indeed *Britain* in
 “ general is entirely indebted for the restoring of the
 “ Languages.

“ And now, as we have given you an agreeable Ac-
 “ count of the Encrease of the *Augustinian* Library:
 “ So I shall now say somewhat of its Decrease; for in
 “ all things there is a Change. During the Reign of
 “ *Ethelred*, Father of *Edward* the Third, the ravaging
 “ *Danes* unmercifully laid waste the City of *Canter-*

“ *bury*. At which time, however the *Augustinians*
 “ might escape, yet it is very likely, that in
 “ so great a Tumult the Library would not be un-
 “ rifled. But this by the Confession of *William Thorne*
 “ is evident, that in the Year MCLXVIII. the Church
 “ of St. *Augustine*’s was burnt: Which Calamity took
 “ away from them a great number of good Authors,
 “ as the same Person testifies. But the following Age
 “ proved far more injurious to their Books; for the
 “ illiterate Monks tore in pieces those *Greek* Books
 “ which they did not understand, and those *Latin*
 “ ones which by reason of their Antiquity they had
 “ little relish for, to serve their private Uses, that I
 “ may say no worse. But yet even to our Times
 “ there hath some part of the antient Library re-
 “ main’d entire. For I know very well, that some
 “ Years ago there were several Authors of very good
 “ account removed from St. *Augustine*’s to the Library
 “ which is in the Palace of my most Illustrious Prince.
 “ *Henry* the Eighth of that Name. And that for my own
 “ part I may declare how far I am concern’d, there are
 “ some Copies now by me, and of no mean Learning, ta-
 “ ken from the *Augustinians*, which in a few Days will
 “ come to light. But whither have I stray’d? You
 “ will, perhaps, Reader, expect that I shou’d long be-
 “ fore have made an end. Here therefore let us fix it.

There is in the *Bodleian* Library, NE. E. 7, 8, an
 antient Manuscript in the *Saxon* Character, and judg’d
 to have been written before King *Ælfred*’s time, with
 this Title: *Liber Commentarii Philippi Presbyteri ad*
Nectarium Episc. in libris S. Job. A Specimen where-
 of, as a piece of venerable Antiquity, we have in
 Dr. *Hickes*’s *Thesaurus*. This probably is the very
 Book which *Leland* saw in St. *Augustine*’s Library.

But to go on with our Remarks on *Thomas de Elm-*
ham

ham, the next thing we are to speak to is the Relicks he mentions. Whether or no they were the same which we are told by *Bede* were sent by *St. Gregory* to *Augustine*, or the Merchandise of some more modern Traders in that sort of Ware, I shall not dispute, nor yet say much of their Virtues. *St. Gregory's* Notion of these matters may be seen in several of his Epistles; and as they were very careful in old times in discovering and punishing such holy Frauds as were committed by those who made it their Employment, to sell and disperse abroad false Relicks; so some of the more serious and Learned *Roman Catholics* at this time, if we may believe the *Benedictines*, seem to be ashamed of them, and wish for a Reformation of such Abuses, as being a great Disgrace and Scandal to Christianity, which they therefore earnestly recommend to the Inspection of the Bishops.

The last thing our Author speaks of is the *Pall*, which he does in such a mystical strain, as makes *Mr. Whelock* very angry with him: For my part I don't very well understand it. As to his calling it *Grande Christi Sacramentum*, *Mr. Whelock* answers him very well, that Christ is the sole Author of his own Sacraments: and whereas he says that *Christi Vicarius conciliator Dei & Hominum*, he refers him very well to *1 Tim. ii. 5. There is one God, and one Mediator between God and Man, the Man Christ Jesus*. We must presume however that *Mr. Whelock* must here mean that Reconcilement which shall be, without any prejudice to the subordinate Ministerial Office of rightly constituted Bishops and Priests, who as the Servants of Christ, by his Authority, and in virtue of his Merits, are appointed as a kind of Mediators between God and Man, to bless the People in God's Name, and to offer up to him Prayers and Sacrifices in their behalf.

For to this end, as St. Paul speaks, is given unto them the Ministry of Reconciliation: And as he goes on; To wit, that God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them; and hath committed unto us the Word of Reconciliation. Now then we are Ambassadors for Christ, as tho' God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God. 2 Corinth ch. v. 18, 19, 20.

To give a particular Description of the *Pall*, and the Uses of it, wou'd require a distinct Treatise, and many Authors have written concerning it. Mr. Collier is pretty large upon it in his Ecclesiastical History. I shall only observe, that in St. Gregory's time it was confer'd as a Badge of Honour, and worn by the Bishops as a Robe of State and Magnificence during the time of the Missal Solemnity. I do not find in St. Gregory's Epistles, where it is very often spoken of, that it is ever called a Sacrament: but he every where insists, that the receiving of it ought to put the Bishops in mind of Justice and Humility. Thus *Reg. Epist. Lib. 9. Ep. 125. Therefore we send you the Pall to be used in the Missal Solemnity, the Nature whereof we wou'd have you to maintain in all things; for the Glory of this Habit is Humility and Justice. Wherefore your Brotherhood will be ready to shew your self with your whole Mind, humble in Prosperity, and in Adversity, if it shall happen to you, bearing up with Righteousness, friendly to the Good, but otherwise to those that are perverse, &c.* And having reckoned up a great many other excellent Virtues, he thus at length concludes. *This is, my most dear Brother, the reason of your having received the Pall; which if you carefully observe, what you appear to have received outwardly, you will be sure inwardly to possess.* Again, in the Conclusion of a Letter to Constantius Bishop of Milan. *But I beseech you, while you take this upon*
you,

you, vindicate the Design and Honour of it by Humility.
 There are innumerable other Instances in the Epistles
 of this Holy Father: but I will not be farther tedious
 in the recital of them. And now I think it time
 to conclude these Observations with the Epitaph of
 St. Gregory in *Latin* and *Saxon*, taken out of *Bede's*
Ecclesiastical History, lib. 2. cap. 1.

Suscipe terra tuo corpus de corpore sumptum,

Reddere quod valeas, vivificante Deo.

Spiritus astra petit, lethi nil jura nocebunt,

Cui vitæ alterius mors magis ipsa via est.

Pontificis Summi hoc clauduntur membra sepulchro,

Qui innumeris semper vivit ubique bonis.

Esuriem dapibus superavit, frigora veste,

Atque animas monitis texit ab hoste sacris:

Implebatque actu quicquid sermone docebat,

Esset ut exemplum, mystica verba loquens.

^a Ad Christum Anglos convertit pietate magistra,

[^d Acquirens fidei agmina gente nova.]

Hic labor, hoc studium, hæc^b tibi cura, hoc pastor agebas,

Ut Domino offerres plurima lucra gregis.

Hisque Dei consul factus, letare triumphis,

Nam mercedem^c operum jam sine fine tenes.

Onfroh þu eorþe.

Ðonne hine God liffæ-

Lichoman of þinum.

ŕteð:

Lichoman genumen,

Se gart up heofon ge-

þ þu hine eŕt.

ŕohze.

Agýŕan mæge.

Nænig gepealð.

^a Anglos ad Christum vertit pietate Magistra,

Acquirens fideique agmina gente nova.

Johan. Diac. ex Edit. Benedikt. Lib. iv. p 170.

þ — Tibi cura hæc Pastor agebas. *Ibid.*

Deaper

Deaþer him ꝛceððað.	Ƴorð ꝛꝛecende.
Ðam oþner liƳer.	Ƴ he liƳer býren.
Se ƳýlƳa ðeaþ meir ƳeƳ :	Ƴæpe halƳƳa manna.
Ðær hean Biſcoper leoma.	To Eriſte he Angle Ƴe-
On þýrre býriƳenne.	hƳýrƳe.
Ðýndon beƳýneð.	Ƴið anƳærtnýrre laƳeoƳ-
Se Ƴýmle leoƳað.	ðomeƳ.
ƳehƳær on unƳim Ƴoðum :	ÐiƳ Ƴerim.
ƳarmƳa hungur he.	Ƴ þýrƳum * Ƴelic.
OƳer ƳƳýþe mið meƳum.	ÐeoƳ Ƴýmen.
Ƴ heoƳa cýle mið hƳæƳle.	Ƴ ður ðu hýrðe ðýðeƳ.
Ƴ he mið halƳum monun-	Ƴ ðu ðrihtne bƳohteƳ.
Ƴum.	Ƴýcel ƳeƳƳeone.
Ðaule ƳƳam Ƴeondum Ƴe-	halƳƳa Ƴaula.
Ƴcýlðe.	ÐýrƳum ƳiƳoƳum þu Ƴoðer
Ƴ he mið ðæðe.	Biſceop bliƳƳian miht.
ƳeƳýlðe ƳƳa hƳæt ƳƳa.	Ƴorðon þu ðinƳa.
Ðe mið Ƴorðe lærðe.	ƳeoƳca ece meðe.
Ƴær he ƳeƳýnelico.	Butan ende nimeƳ :

A Body from thy Body fram'd receive,
 Earth, to restore, when God shall it revive :
 Upwards to Heaven the Soul has soar'd on high,
 Nor from Death's Laws fears any Injury.
 Another Life Death rather hath made known,
 And plain'd his Way to a Celestial Crown,
 The Prelate's Bones, 'tis true, are here inshrined,
 With Saints un-number'd lives his Deathless Mind,
 The Hungry Poor he with his Bounty cheer'd,
 And Warmth and Clothing kindly minister'd.

* Lege Ƴelir idem quod Ƴelere studium.

By

By wise Advice, and pious Counfels taught,
 He many Souls from Satan's Empire caught.
 In Deed fulfill'd what in Discourse he said,
 A Pattern of the Doctrine he display'd.
 Sought by his Piety the *English* Race,
 Added new Subjects to Christ's Realm of Grace.
 Much Labour this, much Thought and Care it cost,
 Nor was the Shepherds blest Oblation lost.
 Then, Holy Bishop, with these Triumphs shine,
 In your Reward Eternal and Divine.

The *Latin*, with little Difference, is to be found in the Sylloge of ancient Christian Inscriptions, publish'd some time ago, by the Right Reverend and Learned Dr. *William Fleetwood*, Lord Bishop of *St. Asaph*: The Differences are these, *loeti*, for *lethi*; *adquirens*, *operis*.

In *Thomas de Elmham's* Description of the second Book, sent by *St. Gregory* to *St. Augustine*, see the Notes upon the Homily, pag. 40. whereas there are some Words that seem, through the Ignorance, or Carelessness, of the Scribe, to be misplaced, viz. *Intende qui Regis Israel, super Cherubin qui sedes a patre Effrē*. Note that the true reading of these Words may be had *Psal. lxxix. v. 1, 2, 3. Qui Regis Israel intende, qui deducis velut ovem Joseph, qui sedes super Cherubin, appare coram Ephraim [vel Effrayn] Benjamin, & Manasse. Excita potentiam tuam & veni, ut salvos facias nos.*

FINIS.



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Mr. *Henry Marshall*.
Mrs. *Katherine Marshall*.
The Lady *Master*.
Mrs. *Anne Medcalfe*.
Mrs. *Mary Milner*.
Mrs. *Mary Milner*, of *Leeds*.
Mr. *Henry Milbourn*, of *New-*
castle, Merchant.
Mr. *William Milbourne*, of
Newcastle, Merchant.
Mrs. *Elizabeth Myles*.
N.
Mr. *Geo. Nelthrop*, Merchant.
Mrs. *Bridget Nevile*, of *Leeds*.
Mrs. *Mary Newcomen*, of *The d-*
dlethorp

3
dlethorp, in *Lincolnshire*.

Dr. Denton Nicholas.

Mrs. Katherine Nicholls.

Mrs. Nixon, of *Canterbury*.

Mrs. Susanna Nurse.

O.

Mrs. Sarah Oldry.

John Ord, of *Newcastle*, Gent.

P.

The Right Honourable the
Lady Powlett.

The Rev^d. Mr. Samuel Palmer.

Mrs. Pauncefort.

Mr. Francis Pearson.

The Rev^d. Mr. Pearson, Arch-
deacon of *Nottingham*.

The Rev^d. Dr. Thomas Pear-
son, Principal of *Edmund-
Hall, Oxon*,

Mr. Thomas Pease, Jun. of
Leeds, Merchant.

Mrs. Anne Pierce.

Mrs. Anna Plaxton.

The Rev^d. Dr. Potter, Canon
of *Christ-Church*, and Reg.
Prof. of Divin. at *Oxford*,

The Rev^d. Dr. Pickering, Pre-
bendary of *Durham*, and
Rector of *Sedgefield*.

Mr. Edmund Pittman, of *Queens
College, Oxon*.

The Rev^d. Mr. Pratt, of *Tot-
tenham*.

The Rev^d. Mr. Price, of *Til-
lington*, in *Sussex*.

R.

The Right Honourable Tho-
mas Lord Raby, Ambassador
Extraordinary from the
Queen of *Great Britain* to
the King of *Prussia*, and
Lieutenant General of all
Her Majesty's Forces of *G.
Britain* and Colonell of Her
Majesty's own Regiment of
Royal Dragoons.

Mr. Herbert Randolph, of *Cant*.

Mrs. Mary Randolph, of *Cant*.

Mrs. Frances Reed, of *Newcastle*.

Mr. Samuel Reed, Fellow of
Queen's College, Oxon.

Mrs. Renant.

Mrs. Elizabeth Renen.

Mrs. Mary Renen.

Mrs. Elizabeth Reynel.

Mrs. Richardson.

Nicholas Ridley, Esq; Alder-
man of *Newcastle*.

Mr. Richard Ridley, of *Newcastle*.

The Lady Roberts.

Mrs. J Roche.

Mr. Jonathan Roddam, of *New-
castle*.

Mrs. Mary Roepel.

Dr. Roderick, Dean of *Ely*,
and Provost of *Kings Coll.*
Cambridge.

S.

Her Grace the Dutcheß of
Somerset.

The Right Honourable the
Lady Anne Seymour.

The Right Honourable the
Lady Henrietta Somerset.

The Right Honourable Lady
Carolina Schomberg.

Charles Sanderson, of *Newcastle*,
Gent.

Ralph Sanderson, of the *Midd.
Temple*, Gent.

The Rev^d. Mr. Claude Scoffier.

The Rev^d. Mr. Leonard Shaftoe,
Rector of *Gateshead*.

Mrs. Mary Skinner, of *Leeds*.

Dr. Richard Smallbrook, Fellow
of *Magd. Coll. Oxon*. and
Chaplain to his Grace the
Lord Archbishop of *Cant*.

Mrs. Smith.

Mrs. Frances Smith.

Mr. James Smith.

Dr. Smith, Preb. of *Durh*.

Mr. Robert Smith, of *Morton-
House*, in the Bishoprick
of *Durham*.

Mr. Thomas Snell, of *Stockton*.

Dr.

Dr. *Snape*, Rector of St. *Mary Hill*.

Mrs. *Margaret Snape*.

Mrs. *Anne Snape*.

Mr. *Matthew Shephard*.

Mrs. *Elizabeth Shephard*.

Mr. *John Shephard*.

Mrs. *Mary Stanhope*.

Mrs. *Stephens*.

Mrs. *Margaret Stote*.

Mrs. *Dorothy Stote*.

Mrs. *Elizabeth Swan*.

T.

The Right Honourable Countess of *Thomond*.

The Right Honourable Lady Dowager *Thanet*.

The Right Honourable *Thomas Thynne*, Lord Viscount *Weymouth*, &c.

The Right Honourable Viscountess *Weymouth*.

The Hon^{ble}. *Thomas Thynne*, Esq;

The Honourable the Lady *Mary Thynne*, his Wife, only Daughter to *Edward Earl of Jersey*.

The Honourable Mrs. *Grace Thynne*.

Mrs. *Mary Thynne*,

Mr. *John Talman*.

Mrs. *Mary Testard*.

Mr. *Richard Theed*.

Mrs. *Bridget Thornton*, of *Leeds*.

Mr. *Christopher Todd*.

The Rev^d. Mr. *Andrew Trebeck*.

John Tristram, M. D.

Ralph Thoresby, of *Leeds*, Gent.

The Rev^d. Mr. *Thwaites*, Fel-

low of *Queens Coll.* and Prof. of the Greek Tongue in *Oxon*.

U.

Mrs. *Vanhattem*.

Mrs. *Katherine Vanhattem*.

Mr. *Vaslet*, of *Hampstead*.

Mrs. *Fane Vernon*.

Mrs. *Mary Unit*.

W.

The Right Honourable the Lady *Katherine Windham*.

The Honourable the Lady *Worsely*.

The Honourable *Frances Worsely*, eldest Daughter to Sir *Robert Worsely*, Baronet.

The Lady *Wishart*.

Mrs. *Susanna Wallis*.

The Rev^d. Mr. *George Walker*, of *Gateshead*.

The Rev^d. Mr. *Charles Ward*, of *Newcastle*.

The Rev^d. Dr. *Wagh*, Rector of St. *Peter's*, *Cornhill*.

Mrs. *Rebecca Way*.

Mrs. *Julian Wentworth*.

Matthew White, Esq; Alderman of *Newcastle*.

Mr. *Francis Whitworth*.

Mrs. *Willoughby*.

Mrs. *Wilson*.

Mrs. *Elizabeth Winder*.

Thomas Wise, S. T. P. and Fellow of *Exeter College*, *Oxon*.

Y.

Sir *Thomas Yarbrough*.

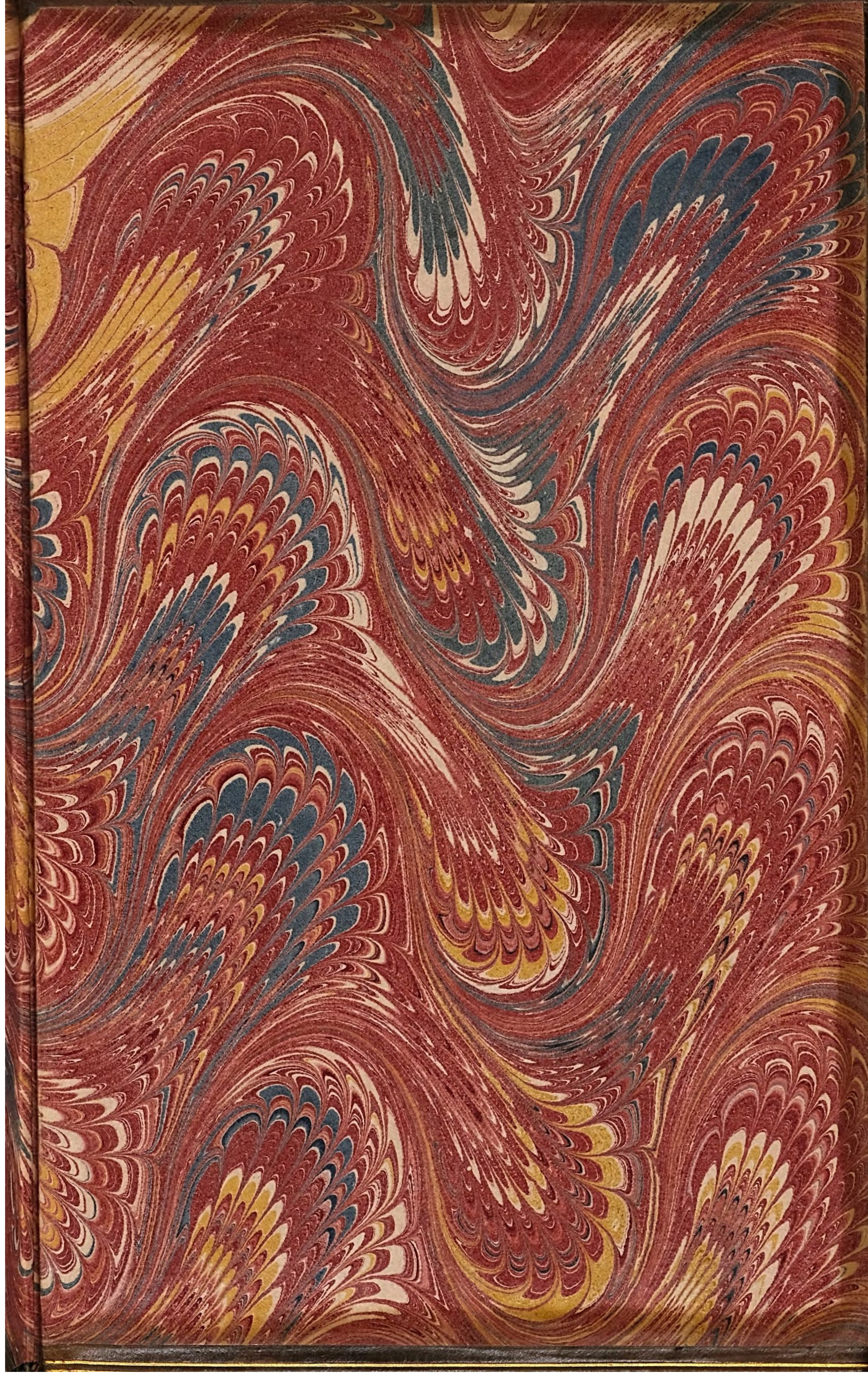
Omitted by Mistake.

Mrs. *Frances Fitzherbert*;

The Lady Dowager *Radnor*.

The Rev^d. Mr. *Samuel Hanes*.







Elstob, Elizabeth

An English Saxon homily on the birthday of S. Gregory anciently in the
English-Saxon Church

London 1709

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